

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson Miss, Thursday, October 27, 1921.

New Series Volume XXIII No. 38.

Send Money in at Once. It must reach the Office not later than October 31st, if it counts on this Conventional Year. Books close with Monday's Receipts.

**R. B. Gunter,
Cor. Sec'y.**

Pastor and Mrs. L. T. Grantham announce the coming of Gambrell Truett Grantham Oct. 15th.

Thirty-eight joined the Immanuel Church, Hattiesburg, in the meeting in which Dr. H. L. Martin assisted Pastor W. S. Allen.

Prof. J. L. Logan, who taught in Mississippi for a number of years is now head of the Department of English in the College of Marshall, Texas.

At last report the meeting at Belzoni was moving graciously where Dr. Brame is assisting Pastor Pope. A new church building is also going up.

Secretary W. E. Lee says he has been unable to secure a promise of reduced rates on the railroads to the State Convention as the preachers use their permits.

The Y. W. A. of the Woman's College was organized with nearly 300 members. There are five B. Y. P. U's. of which three are seniors, one junior and one intermediate.

Pastor J. M. Walker, of Aberdeen, says his Junior B. Y. P. U. are one hundred percent tithers, and that his church has already reached the number suggested and is still going.

They smell a good deal alike. A still was found under a pig-pen in North Carolina, the place being chosen doubtless because the swill and the still smell very much the same.

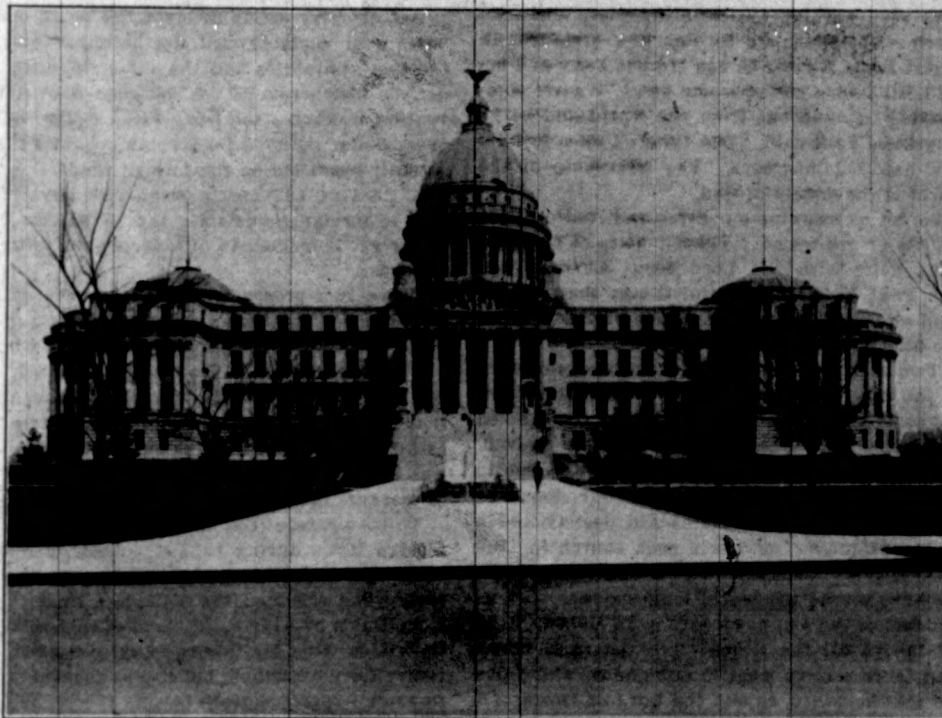
The watchman examiner says that in spite of the growing number of automobiles that ambulance calls in the city of New York have fallen off 30,000 since the coming of prohibition.

American Ambassador Herrick escaped a plot to destroy him by a bomb explosion, the package sent through the mails exploded when opened in the Ambassadors absence by his servant.

While not having room to publish programs ordinarily, we call attention to the fact that the Fourth District of Mississippi Association has a good program for Sunday School Convention Oct. 29-30.

The Baptists of Mississippi are indebted to Brother N. T. Tull for the excellent Convention Number of the Baptist Record last week. Brother Tull is an excellent office secretary and does many things well.

"The silver and the gold are mine, saith the Lord of hosts." Yes, every coin we have is literally the Lord's money. Simply belief of this is the stepping-stone to full consecration of what He has given us, whether much or little.



**NEW STATE CAPITOL, COMPLETED JULY, 1902
(Two Blocks from First Baptist Church)**

Send names to J. H. Wells, Jackson, Miss., if you are coming to the Convention and wish entertainment provided, that is room and breakfast. Please let him know whether those coming are men or women. If husband and wife, say so.

Pastor A. M. Nix has just moved on the field at Belmont, the church going from one fourth to one half time. There have been 67 additions since Feb. 1st. On a recent Sunday there were 171 in Sunday School and a good collection, both at Sunday School and Church.

The German and Austrian peace treaties have been approved by the United States Senate, many voting for them as the easiest way out of a bad mess. Those who opposed them did so on the grounds that a separate peace was a desertion of our recent allies.

Pastor E. L. Wesson announced that Marshall County Association will hold a County Workers Convention at Holly Springs October 30th similar to one recently held in Lee County, and representatives of every department of work in the churches of that county are urged to attend.

Pastor W. O. Blount says he has been very fortunate in securing Mr. S. D. Gordon, of Philadelphia, who made the "Quiet Talk" books famous for a series of addresses at Marks, Nov. 6-16. The addresses will be at 3:30 and 7:30 P. M. He is a great inspiration to any Christian.

The church at Goodman, of which Brother Bryan Simmons is pastor, has recently delivered some Sunday School Normal Diplomas, organized a B. Y. P. U., completed some needed repairs on the church and put the Baptist Record in every home in the church. They are now after the

Tithing Campaign and expect to make a good showing there. When the pastors lead out the churches generally follow.

Dr. W. A. McComb is in a very promising meeting at San Angelo, Texas, and is meeting many old friends from other states. Dr. E. F. Lyon, once pastor at Natchez, is now pastor at San Angelo, with a great church, in the midst of a population of 1600 with two other Baptist churches.

The Mississippi Visitor takes exception to Dr. Mullins' statement that, "Whenever you find an open Bible, an open mind and a conscience in good working order, there you will find a Baptist". Now, we should like to know what the Visitor thinks one would find under those circumstances.

Through a fault in the make-up of one issue of the Record some weeks ago the impression was made that the editor of the Record had been threatened with imprisonment for opposing the teaching of evolution in the state schools. This threat was not against this editor but the editor of the Oklahoma Baptist paper, Dr. Stealy.

There will be a fifth Sunday meeting in Shady Grove Church in Zion Association in which Sunday School Work, Women's Work, The Second Advent, The Holy Spirit, The Place of Salvation and Sanctification will be under discussion by good men who can make the meeting helpful. The names on the program are W. F. Jones, J. W. Hicks, J. B. Middleton, J. W. Eldson, Leroy Dorroh, Mrs. W. F. Jones, Joel Dorroh, J. V. Bailey, E. T. Putnam, M. C. Putnam and H. G. McCain.

A GOOD LETTER

The following letter was sent by Brother Brown of Kosciusko to the Kosciusko Association, whose sessions he has been accustomed to attend and in whose work he is so deeply interested. This time he was prevented from attending by serious illness from which he is now fortunately recovering after having lingered at the gates of glory. It is good enough to be read by all of us. —Editor.

Greeting:

Dear Brethren:—

I cannot be with you in person so will write you a letter. I fear the church and the world have been walking too close together. When we become Christians we become new creatures in Christ Jesus, former things are put away and behold, all things have become new. We are commanded to come out from the world and be ye separate. Paul said, "The things I once loved I now hate." James says, "The fellowship of the world is the enemy of God."

So, let us examine ourselves and find out, are we His or are we not? Then if heirs of God and joint heirs with the Lord Jesus Christ. Then like Paul let us forget the things that are behind and press toward the mark of the prize of the high calling in Christ Jesus.

Two things I would lay on the hearts of each of you, that you let your light so shine that others seeing your good works may be constrained to glorify your Father which art in Heaven. Make your church the community center. See to it that it is a place to attract. Let our slogan be "A Sunday School, a Ladies Aid Society and a mid-week prayer service in each church in the Association." Let's get busy in the Lord's work, we have served the world long enough. Let us put God to the test as he asks us in Malachi 3:10 "Bring ye all the tithes into the store house that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive."

This brings me to my second request. All of you doubtless have heard of the special effort being made at this time to get each member of every church a tither. You may ask what do I mean by tithing. Simply this, that we take our Lord as a partner and give Him His ONE Tenth. What I wish to impress upon you is that this is the Lord's way of financing His kingdom which carries out the principal of equal rights to all and special favors to none.

After a careful study you will be convinced that this is the only way the burden, nay the blessed privilege of each should be distributed (Remember we are saved by Grace, but rewarded for our works.)

We are commanded to lay by in store as the Lord prospers us, so in proportion to our prosperity we give. When do we give it? He tells us on the first day of the week, each Sabbath. How shall we give it? Not grudgingly nor of necessity, for the Lord loveth a cheerful giver.

Now I can imagine there will be some who say "That sounds all right on paper but it will not work." My observation is that once a tither always a tither. But we must first give ourselves unto Him, pocket-book and all-remembering we have been bought with a price." What doth the Lord require of a man but to do justly and to love mercy and to walk humbly with thy God.

"Oh, for a closer walk with God, a calm and heavenly frame, a light to shine upon the road, that leads me to the Lamb." My prayer is for a more consecrated individual membership.

D. L. BROWN

Thirty-three Kentucky Baptist churches, composing the Elkhorn Association, have embarked on a comprehensive campaign against motion pictures, dancing, immodest dress, mixed bathing, divorce, Sunday baseball, card-playing, horse racing, gambling, violation of the prohibition laws and "all forms of worldliness." —Ex.

SPECIAL ITEMS
FRANK E. BURKHALTER

Some outstanding bits of vital information were developed at the October meeting of the Foreign Mission Board of the Southern Baptist Convention that will interest every Southern Baptist and especially those who made subscriptions to the 75 Million Campaign.

Among them are the following:

Southern Baptists have the most economically conducted foreign mission work in the world, only 3.74 cents out of every dollar received for foreign mission work being expended for administration.

Out of every dollar received the board contributes 1.41 cents toward the building fund for the two seminaries and the Bible Institute, under the instruction of the Southern Baptist Convention leaving a total of 94.85 cents out of every dollar received for foreign missions that is actually expended on the foreign fields.

A total of 183 new missionaries have been sent to foreign fields since the 75 Million Campaign was launched, 75 of this number going out this year.

There is a prospect that the number of missionaries for the next year may not be quite so large, but after one year the number will probably be much larger as the board is in touch with ten times as many students in the Southern Baptist schools who have decided to give their lives to foreign service as it was before the Campaign was inaugurated. It seems there will be no lack of workers in the years ahead.

To take care of the growing work of eighteen foreign fields during 1922, the board adopted a maximum budget of \$2,928, 012, after the secretary had trimmed the estimates from the various fields by \$1,205,391. All of the calls from the fields were for things actually needed, Secretary Love explained, but it was deemed unwise to extend appropriations beyond the probable receipts for the year.

The members of the board, in adopting a budget of \$100,000, in excess of that of last year, were persuaded that Southern Baptists are unwilling that their foreign mission work shall be crippled. Board members have sufficient faith in God and their brethren to believe that the work on all fields, old and new, now prospering as never before, will not be permitted to suffer. Some thrilling accounts of the large ingathering of souls in Italy, Roumania, Siberia and other fields were presented to the board, along with statements of how rapidly the Roumanian and some of the other churches in Southeastern Europe are coming to self-support in their local work. So fruitful is the work in Siberia, that it is probable Dr. Glass of the North China Mission, may soon be transferred to that country to take the superintendency of the work there and in Manchuria.

There will be no change in the Board's policy toward its work in Palestine and Syria as the result of Dr. W. A. Hamlett's resignation as the board's Near East representative, with headquarters at Jerusalem. The work there will be prosecuted with vigor.

Since the meeting of the Southern Baptist Convention last May, the receipts of the board have been \$220,886.86 or only 58 1-2 per cent of the amount that came in during the corresponding period of last year, but the vast majority of the board members believe the worst of the financial depression has passed and that for the remainder of the year the receipts will show an appreciable growth.

During the past year Southern Baptists, thru the Foreign Mission Board contributed \$166,000 in cash to European relief, over and above their campaign contributions, and \$160,000 to the famine relief in China. The Baptist women of the South also contributed \$100,000 in clothing to the needy families of Hungary.

Due to the rapid development of all forms of missionary work throughout South America and the desire of the workers in the various countries of that continent to personally acquaint

Secretary Love with the problems and opportunities there, and discuss with him many plans of enlargement, they have repeatedly urged the Secretary to visit those fields. Dr. Love has declined to accept the invitation heretofore, feeling the interests of the work demanded his presence in the homeland, but the board feels the time has arrived when he should make a personal inspection of the South American work, and he was instructed to make such a visit early in the summer of 1922 if the other interest of the work will permit him to be absent from the office for the time required for the trip.

Several new missionaries were named at this meeting, among them being the first Architect ever commissioned by the board, W. E. Hines, now of Tampa, Fla., but a native of South Carolina, who will do the designing for the board's extensive building operations in China. The other appointees included Rev. and Mrs. A. R. Phillips of Winston-Salem, N. C., Mr. Phillips being pastor of the church at Eastover, S. C., who will go to Buenos Aires, Argentina, Miss Eunice Allen of Latts, S. C., who will go to Bahia, Brazil; Miss Pearl Dunston, daughter of missionaries at Porto Alegre, Brazil, who will work at that station; and Miss Pearl Todd of Valdosta, Ga., who will go to Chefoo, China; while Dr. and Mrs. C. A. Hayes of Canton, China, were reappointed medical missionaries to that station.

THE HOME MISSION SITUATION

B. D. Gray, Corresponding Secretary

The case in brief for Home Missions is this:

Last year was the greatest year of our history. We never had so many converts, so much constructive work, so many churches organized, so many houses of worship built or improved. The right hand of the Most High was above us in the battle and the victories were numerous and glorious.

We had just come from the Washington Convention with great optimism and laid out our work on the basis of a million dollars beyond anything we had ever undertaken. The State Secretaries were present at our annual meeting and our State Members and all urged a great advance on the part of the Board. Cotton was at that time forty cents a pound. In the course of a few short months it dropped to ten cents, paralysis struck our people financially, the result being that we came to the Convention in Chattanooga with a debt of nearly three-quarter millions of dollars. This was very depressing and yet we made no request for special effort to remove that indebtedness but went into the new year at the annual meeting in June with severe retrenchments in our work at the very time when the needs and opportunities were greater than ever.

SMALL RECEIPTS.

Since the Convention we have not received enough money for current expenses, to say nothing of the \$727,000 debt brought over from last year.

We have not made special appeals for Home Missions, though the hindmost interest ought to have the preference if any interest does.

Whilst all the objects fostered by our denomination are included in the 75 Million Campaign and it ought to be presented as a whole, still the period just before the meeting of State Conventions is given chiefly to State interests.

The various State Mission Boards, most of them, have experienced the calamity of hard times and debt. This has been accentuated in the case of the Home Mission Board because we have suffered loss in contributions in all states and when it is concentrated on one point the burden becomes severe indeed.

Unless there is immediate and greatly enlarged giving we shall have to retrench further in our Home Mission work until we are relieved of our burdensome debt. It would be extremely hurtful to our progress if any further serious retrenchment is necessary.

The task of Home Missions was never so great, never so compelling and never so auspicious as

at the present time. We must not beat a retreat.

Success to Mississippi Baptists!

I am praying constantly that the Lord will bring a great victory to Mississippi Baptists in their Fall Campaign and that you may go to the Convention with all your obligations to state measures met and with a great showing for Southwide objects and particularly Home Missions in view of our heavy debt.

We are in the middle of the campaign, two and a half years past, two and a half years ahead of us. What we do now will condition our success the next half of the 75 Million Campaign.

Let us move forward with confidence in God and the brotherhood and with our forces united for a glorious victory!

GOD ALMIGHTY AND THE NATIONS

Acts 17:26; Rom. 10:1-15; Matt. 25:32; 28:19,20

By J. F. Tull

In all of the passages above cited, except in the one from Romans, the same Greek word is translated "nations". In the passage from Romans the term "Greek" is used to translate a word, which when contrasted with the term "Jew" signifies Gentile Nations.

In this day of democracy and individualism, there is danger that we may overlook the fact that nations have character and characteristics, and that God deals with nations as nations, and that nations stand or fall before God, just as do individuals.

Nations, like individuals have hearts. That is to say, they have centres of judgement, will and affection; and these centres must be brought into harmony with the gospel of Jesus Christ, else those nations will perish ultimately.

The scriptures certainly teach that the nations will be brought into judgement as nations, and that some will "inherit the kingdom" and others "shall go away into everlasting punishment". National security rests upon the same basis as does individual security, viz: Faith in God. "In His name shall the nations trust." The word of Daniel to Belshazzar is no less true today than when originally spoken: "God rules in the kingdom of men, and appointeth over it whomsoever He will."

The National Reform Association in its recent call to the American people to meet in Washington, D. C. to pray for the blessings of God upon the Disarmament Conference, makes this significant statement: "The safety of the nations reposes in the hand of God". The truth of this statement must be actualized and realized by the nations before they will ever cease to strive with each other, and before they will ever know why they exist as nations. Surely the evangelization of the masses is an interminable task unless legislatures and parliaments can be brought to realize, and heed the fact, that they are simply agencies for carrying out the will of God concerning the world.

God is watching the nations. He must be vitally interested in the approaching arms parley. It all has to do with His business. It will be a failure, an incurable blunder, if He should not be given the leadership of it.

Now, with regard to the relations and dealings of God with the nations, they are several things taught in the scriptures set down under the caption of this discussion.

We have here:

I. GOD AND NATIONAL INTEGRITY. "God hath made all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

God believes in nations. He alone established them. They have common origin. He assigned them their respective abodes, and has fixed their seasons of prosperity and the limits of their territory. He may, by His permissive decree, punish one nation with another, but it was never His purpose that one nation should have the right to spoil, or swallow up another, nor to infringe upon the territory of another. The

scene enacted during the World-War imbroglio, when the nations turned bedlamites and each snatched from the other all it could, was a violation of the will of God which calls for punishment, and which cannot escape punishment.

II. GOD AND NATIONAL BLOOD RELATIONS. "Hath made of one blood all nations." The people of all nations, no matter how dissimilar they may be in color, character, customs, or racial instincts and peculiarities, are all children of Adam. Any hatred which one nation or race of people may have for another on account of any distinctions which may exist between them socially, financially, educationally, religiously or otherwise, is as much a sin as it is for one brother in a family to hate another. Real national prosperity means world prosperity, for one nation cannot any more really prosper at the expense of another than you can smile with one side of your face while the other side is pinched. The Disarmament Conference will get nowhere unless it can come to a recognition of the fact that the world is a family of nations, and lay out a plan of action for the nations that will be altogether consonant with the spirit of the New Testament. "The Prince of Peace alone can bring peace."

III. GOD AND NATIONAL SALVATION. "The scripture saith whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Gentile nations: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." There is an abso- universality to the provisions which God has made for the salvation of the nations. It is not a question of Foreign Missions, Home Missions, State Missions nor any other particular or special kind of missions, but simply the question of making the nations Christian. It is not a question of the authority of Boards nor churches, but a matter of obedience to Jesus Christ. Hear Him: "All authority is given unto me in heaven and in earth. Go ye therefore and teach all nations." It is not a matter of choice with us, but a matter of submission to authority. It is not a pre-millennial question, nor a post-millennial question, but simply the question of reaching the lost world with the gospel. The gospel was provided for "all nations." It belongs to all nations, and if one nation has it and another has it not then it becomes the duty of the fortunate nation to be the good Samaritan.

IV. GOOD AND ABILITY AMONG THE NATIONS TO RECEIVE THE SALVATION. "The world is nigh thee even in thy mouth, and in thy heart, that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." All this means that every man, woman and child in the world is capable of God. God made it that way. All human hearts are the same by nature, and though they are all sinful, yet, the gospel is fitted to their capacity, and when the word is brought to them, and the Spirit of God pierces them with it, they are able to accept salvation for themselves. The ability of the nations to accept the gospel is just as universal as is the provision which God has made for their salvation.

V. GOD AND THE MEANS OF PROVIDING GOSPEL PRIVILEGES FOR THE NATIONS. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Here then is a plan of salvation fitted not only to the needs, but to the capacity of all nations. "Whosoever shall call upon the name of the Lord shall be saved." That is the plan in a nutshell. Jesus Christ is the Savior. He

has salvation for all who will call upon Him. any one may call who will.

But there are four conditions to be met before any one can call: believing, hearing, preaching, sending. As these conditions present themselves to the lost sinner they are in reverse order, and can never be met by him in that order. The heathen nations are doomed by the order of these conditions. Unless something is done to turn the order of these conditions around they can never be saved. But God has arranged all that. He has laid upon His people a universal obligation, viz to reverse the order of these conditions, sending preachers to all nations, that hearing, those nations may have a chance to believe and be saved. The objective in the great missionary undertaking is the preaching of the Gospel to the nations. Two men are involved in the undertaking: the preacher and his backer. The foundation man in making the nations Christian is the man who pays the fare, the man who does the sending. It is perfectly clear that the man who supports missions is absolutely indispensable to the Missionary Program. He is more closely identified personally with the Cause than is the man on the Foreign Field. The present need is more backers for the great missionary enterprise. If ever a sufficient number of backers can be found the missionaries will be forthcoming. The point of emphasis now, is the constituency of missions. God's people must come to realize that the obligation to support missions is universal. No one is exempt. No more significant movement has ever been launched among Southern Baptists than that which contemplates the securing of a half million tithe. The only weak point about the undertaking is that it is not all-inclusive. It will take us all to provide gospel privileges to all the nations. We must not loiter by the way, nor haggle over non-essential matters. The nations need the gospel, and we have what they need.

"Hasten Lord the glorious time,
When beneath Messiah's sway
Every nation, every clime,
Shall the Gospel call obey."

WOMAN'S COLLEGE

We are in the midst of our meeting now. Bro. H. L. Martin is doing the preaching. We are having very fine attendance indeed, and splendid interest. Only four so far have joined for baptism. We have about eight girls in school who are not church members. I am sure that this meeting is benefitting the Christian workers greatly.

One of our members who lives near the College is taking an Indian girl into her home. This makes three who will be in attendance on the school work. This girl is a daughter of an Indian Baptist preacher. I pray that we may send her home to be a help in her father's work and to her tribe. The other two girls are taking their second year with us now. One of them is talented in music, and both of them have made great improvement in everything.

Among the visitors at the College last week was Brother J. L. Trotti, of Northfield, who has two daughters with us, and Mrs. Stingily, of Pelahatchie, and Mrs. Smith, of Carriere, who were also visiting their daughters.

SUE BELL JOHNSON

A ministerial student in Mississippi College writes for publication in the Record, signing his name, a letter telling of his need of winter clothes for his children; three boys, two and five and seven years of age; two girls four and eight years of age. We save him and his the embarrassment of giving his name; but the need is great and urgent. Send help in any form you wish to Pastor Zeno Wall and he will see that it is properly used. The truth is that others of our ministerial students, both in Mississippi College and in Clarke College are in similar need and too much cannot be given.

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EDITORIAL.

A FIGHT FOR RIGHTEOUSNESS

People of Mississippi have taken an interest in the efforts of various fair associations which have had for their purpose the development of the agricultural and commercial interests of our people. Much good has been done by county and other local enterprises to stimulate growth in these lines; and the more ambitious projects in Meridian and Jackson have contributed their share. In all the good that has been done we rejoice and will rejoice.

But there has been a growing tendency on the part of the management of some of these institutions to fasten on to the legitimate attractions of the fair, certain immoral and demoralizing elements which threaten to undo the good that has been or might be done and make it undesirable and impossible for these who love righteousness and hate iniquity to give these enterprises their unstinted support. There have been chance games which poorly disguise the gambling and there are said to be shows on "the pike" which make it hard for a decent person who visits them to look another decent person in the face when they come out of them.

We have heard that the forces which stand for morality made a fight on the operation of these shows in Meridian during the fair and finally compromised with the managers by permitting the shows to fulfill their agreements this year with the promise that they would be eliminated from the fairs in the future.

We have been brought more closely into contact with the conditions in Jackson during the recent state fair. It was the announced purpose of the ministers association in Jackson and certain prominent business men, including Mr. Cliff McGowan and Mr. Marvin Enochs, to enjoin the fair association or the owners of the so-called shows from running these gambling machines. To prevent this action, the fair association, seems to consist of the city commissioners of Jackson, enjoined the parties mentioned and the district attorney from interfering with their operation. The people opposed to gambling immediately employed counsel who petitioned the chancellor of the district to dismiss the injunction on the ground that it was fraudulantly obtained. The chancellor made void the injunction.

The sheriff then arrested the men accused of running gambling machines and they were tried in the city court. Here, it is said, the case against the men arrested was in the hands of same parties or their representatives who were running the fair. They were acquitted. But the forces of righteousness are not quitters, and their next move was to have arrested the operators of the wheels for gambling with minors. The evidence was so convincing that the circuit judge had the four men accused bound over to the next session of court on a bond \$1,000 each. They are to answer to a charge which if proved against them may send them to the penitentiary.

It was sufficiently serious to cause, as is now reported, these corrupters of youth to close up their business and leave.

These facts are here related because we believe that the people of Mississippi ought to know what is going on and that the moral forces of Jackson are making an open and brave fight against immorality and violations of the law. The daily papers have hesitated to tell all the facts for fear of bringing financial loss to the fair. We believe in an open clean fight for righteousness and the better forces in Jackson are making it. They are moreover determined to keep it up until they win. Publicity is one of the best weapons and they ask only that the truth be known.

The men who are fighting sin are not fighting the fair and they hope that the management of the fair will not ally itself with lawbreakers and corrupters of youth, so as to bring discredit and ruin upon the fair itself. The attitude of some of them has given the fair a bad advertisement and if persisted in will array the forces of righteousness against them. There are no better friends of all the economical interests of the state than the men who are fighting gambling and immoral shows. The real enemies of the fair are the men who insist upon identifying it with lawbreaking and indecency. The people of Mississippi want a clean fair or they will have none at all. The remark attributed to some of the city officials that the people of Jackson do not want the law enforced is a slander that ought to put such slanderers out of office, and a recall has already been advocated. The people of Mississippi ought to have some assurance that when they let their children go to a fair which is supposed to be educational, they shall not be confronted with gambling wheels along the pike. It was said by witnesses on oath that a large majority of the people gambling at these wheels were children. If this is the way a school holiday is to be spent then it were better to keep the children in school.

The actual situation may be imagined when a respectable woman coming out of one of the side shows said she could hardly hold up her face. And an advocate of the gambling wheels, in conversation with the writer, made as the only defense the statement that everybody violates the law. We should like to join forces with the administration to work for a clean fair; and if they are not willing to assure the public that it will be clean, then we shall fight for the enforcement of the law against gambling and all immorality.

BAPTIST CONVENTION BOARD DEPARTMENT R. B. Gunter, Secretary.

TIME TO TREE

It used to be interesting to hear the dogs yelp on the trail of the rabbit, the squirrel, the coon and the fox. But it was never so satisfactory if they only trailed and yelped. Interest was intensified and our spirits revived when they treed; then the climax came when the tree was cut down and the game caught.

We have been trailing and yelping for several months on the trail of campaign pledges and what men owe the Lord. Now, it is time to tree. The dog which does nothing but trail and bark is a nuisance and a terror to his neighbor; a parasite to be fed. The dog needed, is the one which trees, and trees on forward track.

We have had our B. Y. P. U. Conventions, Sunday School normals, W. M. U. Institutions, our revival meetings, our conferences and associations; in all these we have been leading up to the collections to be taken just before the meeting of the convention.

Now, cut the tree down and send in your contributions. Whether you catch the game on the ground, or catch it after the tree has been cut down, makes little difference; just so it reaches this office, Monday October 31st. Drive to the point for the remaining days for the sake of yourself, your church, your denomination and your Christ.

More and more we are impressed and pleased with the readiness of the secular papers to give adequate space to religious news. The Laurel Leader in several recent issues has given space, sometimes front page space, in generous measure to reports of a revival meeting at the First Baptist Church, conducted by Evangelist E. D. Solomon. And it is good news for his meetings and sermons are worth reporting.

Dr. H. M. King is organizer for the tithing campaign in Hinds County and has written a letter to all the committeemen and women asking their co-operation in securing the full number of subscribers to the pledge on November 27th. He hopes that not one will fall down but that his county may report the full percentage on the first day.

General Ludendorf has written another book, "War and Politics," in which he urges Germany to arm and unite for another war which he thinks is sure to come. He thinks that the failure of Germany in the last war was due to the fact that they did not sufficiently emphasize the theory that might makes right. He is opposed to the Jews as being liberal and denounces Christianity as taking away the strength of the Germans.

Pastor W. J. Elledge, of Claremore, Okla., is a native of Mississippi who went out of the State for his schooling and has been out nearly ever since, having held pastorates in Tennessee, Kentucky, Missouri and Arkansas. We believe he is sufficiently penitent to return and his experience and success in other fields would seem to make him a desirable man to secure.

The whole of life, with all that it means or can be made to mean, is a charge which we have to keep and to utilize in conformity with the will of Him who has given the charge. Stewardship as a principle of life involves of necessity the idea that life to us is a trust committed by One who trusts us and to whom the entrusted values must be accounted for.

\$3,000,000

The Foreign Mission Board, at its meeting in Oct., appropriated nearly \$3,000,000 or definitely \$2,928,012 for work for the year 1922. This is \$1,205,000 less than estimates of actual needs on the varied fields, as sent by the mission aries. This distressing cut was made to save us from possible debt.

Dr. Love said "the members of the Board at the meeting never took their task more seriously nor discharged more faithfully their obligation to the denomination."

We accepted the resignation of Dr. W. A. Hamlett as Superintendent of the work in Palestine and Syria. He thinks that now is not the opportune time to take up the work, that it should be postponed two or three years. We are not altogether prepared to accept such an opinion. As God leads we shall move on.

Dr. Everett Gill, our Superintendent of Mission work in Europe is on the field, and is expected to locate permanently at Budapest or Bucharest. The cause of Jesus is moving on most encouragingly in Central Europe. They have revivals in Roumania like we do in Dixie, baptizing converts by the scores.

\$94.85 out of every \$100 received by the Foreign Mission Board is used in foreign fields. This expense account is not duplicated by Missionary Board of any size on earth. Where is the man who says "it takes 90 cents to get 10 cents to the foreign field"? He is either ignorant or wilfully misrepresents the facts. Our work is done economically and faithfully.

76 missionaries have been sent out this year. Our aim is 100 each year, or 500 during the 75 Million Campaign. But thus far the money has not come in sufficient quantity to justify it.

Let us hope that money will be sent in this Convention year to justify our doing more magnificent things for the Lord.

I. P. TROTTER, State Member.

OUR BAPTIST ORPHANAGE

Orphanage work in Mississippi, so long neglected has become one of the most important and far reaching departments of our denominational work. Twenty-five years ago Dr. L. S. Foster (now deceased) was the first to speak out his conviction of the need of a home for homeless orphan children. This conviction expressed through the columns of the "Baptist Record," found a responsive cord in many hearts, and the people began to send in contributions. The first dollar being sent by Mrs. Lou H. Moore of near Charleston Miss. and for whom the first cottage on our present site was named.

This was followed by other contributions, and soon Dr. Foster was convinced of the cooperation of the people in this worthy enterprise, and the Orphanage was opened, with three children, in a rented cottage on West Capitol St., Jackson Miss. May the 12th 1896. The first few years as is true of almost all worthy enterprises, was a struggle that tried the hearts and souls of those who were most interested in it success but the hearts of the people were turned more and more to the establishment of this institution, and the cries of homeless orphan children wrung from the hearts of the more sympathetic contribution after contribution, and the orphanage became a reality in our denominational life and began to grow, and our people have seen it grow from this small beginning to the magnificent plant which we now have.

The Orphanage is situated at the end of Bailey Ave., one and one-half miles north of the Union depot. Our plant consists of 112 acres of land 65 of which are in a good state of cultivation, furnishing much of the food for our children and feed for our stock.

We also have four good brick dormitories, together with kitchen, dining room and chapel. We have our own school building which will furnish ample school facilities for our children for years to come. We have our heating plant from which our dormitories are heated. We have our laundry, manual training shop, grist mill etc. We have a good barn sufficient to comfortably house our teams, our 24 dairy cows, and an abundance of feed stuff; a concrete silo, grainary, threshing machine and engine house.

Our Orphanage plant is now easily worth \$150,000 and is becoming more and more the pride of our denomination. Our buildings are all substantial, built and fashioned in a good style of architecture and have a capacity sufficient to accommodate 200 children.

We are just completing repairs on the Jennings Hall, this building has been completely overhauled from bottom to top, with the addition of a large three story porch which adds much to the beauty and utility of the building. It has been veneered with pressed brick making it conform to the general style of architecture of the other buildings and is the prettiest building in the lot. We call it "The New Jennings Hall." See it to the right of the picture recently published in the Record, minus the columns which are now being placed.

The physical aspects of the Orphanage however with all its attractiveness is not the most interesting part of our work by any means, but "Our Children."

Our people have watched with greatest interest a thousand children as they have come up from the most helpless conditions of life and have entered our home and received the physical, mental and spiritual training given at the Orphanage, and have seen them develop into splendid specimens of manhood and womanhood and then go out into all the vocations of life, filling them with efficiency and usefulness and are a real asset to our Christian citizenship. This is our real work. Numbers of physical lives have been saved and still larger numbers have been saved from wreck and ruin to lives of happiness, and usefulness. Is not Orphanage work worth while? But you would be specially interested in a visit to our home and see our children in their daily activ-

A Great Baptist Enterprise

1. The foreign Mission Board of the Southern Baptist Convention is responsible for Baptist mission work in 18 nations of the world.
2. The Board has 469 foreign missionaries under appointment, and 978 native workers.
3. It has 9 theological schools, 11 colleges, 25 high schools, and 587 schools of lower grade, a total of 632 schools.
4. It has 12 hospitals, in which 154,070 treatments were given last year.
5. There were 6,998 baptisms in 1920.
6. More than 350 churches are without houses of worship.
7. During the present year 64 missionaries have been appointed, and the force of native workers is being largely increased from the products of our Christian schools on the foreign field.
8. The work is expanding rapidly, important appeals are coming to enter new fields which present great opportunities, and missionaries and money are inadequate.
9. The need: (1) Your prayers for the work and the workers. Set this greatest Christian enterprise in the center of your prayer life. (2) The work needs the lives of many young people who are qualified for it. (3) More liberal giving to care for the immediate, pressing necessities of a work which has lately been greatly enlarged. The work has expanded on all fields and we have added eight nations to our Foreign Mission responsibility. Increase the size of your gift correspondingly.

J. F. LOVE, Cor. Sec'y

Box 1595, Richmond, Va.

ities. See our boys at the wood yard, on the farm, milking cows, caring for the teams, feeding the hogs. See our girls in the kitchen and dining room, sewing room, laundry, ironing room and in general house work, and then see them all on the play ground happy and bouyant and noisy. In the school room and especially our babies in their kindergarten room, (see picture) In Sunday School, in B. Y. P. U., and at church, this is life at the orphanage, come and see us while attending Convention and you will feel more like paying your Campaign pledges to help us.

J. R. Carter, Supt.

THE MOVEMENT MOVING

All the states of the south, except two, are now conducting campaigns with more or less vigor to secure their quota of the half million tithers. North Carolina and Texas report that they are in thorough accord with this proposition and will take it up with vigor and enthusiasm a little later.

While "Half Million Week", the date set for the simultaneous enrollment of tithers, does not come until November 27-December 4, numerous churches have already presented this cause and have gone "over the top".

After about one month of education, through tracts, four minute speeches, and sermons, most of the churches of Knoxville, Tennessee, were able on Sunday, October 9, to enroll about one-fourth of their membership, and the good work continues.

Numerous individual churches in the different states have made a similar record.

A very notable example as that of the First Baptist Church, Mansfield, Louisiana. Following a lot of effective teaching by the pastor and leading members, the General Secretary spoke twice a day for four days on different phases of stewardship to fine audiences. On Sunday afternoon, October 9, forty strong men went out after a period of prayer, to visit the member-

ship in the interest of tithers; the report at the evening hour indicated that these teams had visited three hundred twelve members and had secured two hundred fifty-eight tithers, a little more than eighty per cent.

If the organizer in an association fails to function, it is hoped that some interested pastor, layman, or woman will get in touch with the state leader and see that an effective organization is set up. Hundreds of churches will not need any outside help; the pastor and helpers in such churches should reach their goal in advance of Half Million Week and then offer their help to neighboring churches not so highly favored in leadership. In every association these should be at least one wide awake Baptist who will see that this movement is pressed; he can find helpers, if he is in earnest.

There is no time to lose.

This campaign affords the layman opportunity to make proof of his stewardship.

J. T. HENDERSON, Gen. Sec.

REPORT FROM BLUE MOUNTAIN COLLEGE

Y. W. A.

The Janie Sanford Y. W. A. of Blue Mountain College was reorganized the second week of the session with ninety-one former members present and thirty-seven new members enrolled, making our enrollment at the beginning of the session, one hundred twenty-eight. Others joining at our two subsequent meetings make our enrollment at present one hundred fifty-nine.

Our officers are as follows:

President.....Lyda Robinson
Vice President.....Valeria Williams
Secretary.....Norma Heard
Treasurer.....Clay Daily
Pianist.....Ruth Ray
chorister.....Lois McFearn

We have the following committees:

Executive.....Officers and Counselor
Music.....Lois McFearn, Chairman
Program.....Valeria Williams, Chairman
Study Course:

Bible Study.....Joy King, Chairman
Mission Study.....Miss Linda Berry, Chairman
Membership.....Ruby Collins, Chairman
Bulletin Board.....Estells Toler, Chairman
Quotation Board.....Sicily Simmons, Chairman
Social.....Martha Willis, Chairman
Personal Service.....Lora Neece, Chairman

We are in the midst of our organization of Mission Study Classes, and this Committee is doing fine work. In fact, all Committees seem more enthusiastic than usual, and eager to do their part efficiently.

Our membership has been divided into eight groups, with group leaders, as follows: Algy Kilpatrick, May Walker, Thelma Barham, Fannie Curry Kimbrough, Marye Pearce, Grace Taylor, Elizabeth Cammack, Claribel Brook.

Our programs to date have been interesting and well rendered and we are hoping for improvement along all lines.

(Signed- NORMA HEARD, Secretary)

Elijah was greatly depressed and wanted to die—he was completely down and out—because his report on the "state of religion" was so much worse than the facts. He thought he was the only worshiper of the true God that was left in the land, whereas there were actually more than 7,000. What he needed was information and the Lord gave it to him. The Baptist papers are constantly telling of the "more than 7,000" faithful servants of God and of their triumphs in kingdom service. The power of their example will be felt as a mighty stimulus by every Baptist who gets the facts. But, of course, for the paperless Baptist the power of these inspiring examples will be exactly zero—because the paperless Baptists will know nothing of them.—Baptist Advance.

BAPTISTS AND CREEDS

By President E. Y. Mullins, D. D. L. L. D.

There has been much recent discussion of Baptists and their relation to creedal statement. We usually prefer the expression "Confessions of Faith" because in some denominations coercion has often been associated with the creeds of the past. But properly understood a creed with Baptists means simply what we believe. Creed and confession of faith mean the same thing. I invite attention first to some fallacies about creeds.

Some Fallacies about Creeds.

The first is the widely circulated statement that Baptists have no creeds. As a matter of fact Baptists have published a large number of articles of faith. Professor McGlothlin's volume "Baptist Confessions of Faith" (Publication Society 1910) has 368 pages. On these pages are printed a long list of Baptist Creedal statements. These confessions were published under a great variety of circumstances. In each instance there was a good ground for the publication.

A second fallacy is that Baptist liberty prohibits creedal statements. Our traditional championship of liberty and individualism is constantly cited against new declarations of faith. Now exactly the opposite is true. The publication of confessions of faith has been a constant expression of our ideal of liberty. Repression at this point is exactly what Baptists do not want. Repression covers up, hides beliefs, and under the covers all kinds of errors breed and flourish.

Baptists have always revolted against coercion by state or church in the matter of beliefs. This is the background of our traditional doctrine of liberty. But Baptists would sell their birthright very cheaply if, within the Baptist family itself one group should muzzle another group to prevent a free expression of beliefs whenever the situation called for such expression. Openness and freedom of utterance are our true Baptist tradition. The coercion of a public opinion among us forbidding such utterance would be a dire calamity. The New Testament, of course, is our final standard and authority. Our confessions are simply our effort to state what the New Testament teaches. They are all to be tested and estimated according to the New Testament.

A third fallacy is that creedal statements are governed by the "dead hand." Here again the fact has been turned right about and made to face in the wrong direction. New creedal statements are put forth to prevent government by the "dead hand." That is why there are so many Baptist confessions of faith. No group of Baptists can bind another group by any such statement of beliefs. Creeds tend to become stereotyped in the course of time. New and vital statements are needed. To keep our faith alive we restate it from time to time.

A fourth fallacy is that creedal statements imply that we have ceased to think. This is a palpably incorrect view. We are bound to think, discriminate, constrict, when we give forth new statements of belief. I make bold to say that the greater part of thinking in theology today is being done by those who are interested in the restatement of beliefs. There are two groups. First, the radicals who are trying to overthrow the evangelical faith. They are framing a new scheme of doctrine. Another group who are thinking are defending the evangelical faith. There is a third group who are not thinking much. The neutrals who have no definite message and deprecate all efforts to restate the faith.

WHAT IS A CREED?

A creed is simply a statement of the meaning of the facts of religion. A fact of religion cannot exist for an individual without a meaning. This is because it is a fact for the mind, the conscience and the will. Religion cannot benefit a soul as medicine benefits the body. Medicine may cure apart from any understanding on the patient's part. But the religion of Christ is a religion for conscious intelligence. There is no

"fact of the atonement" apart from its meaning for the individual. You do not get the fact until you get the meaning along with it. Not all the meaning, of course, but some meaning. Confessions of faith are our effort to state what the great facts of religion mean.

Reasons for Opposing Restatement of Beliefs.

I mention the following reasons, implied or expressed, consciously or unconsciously held for opposing new statements of belief.

I name first, the desire for license instead of liberty. There are limits to the religion which men may not go and claim to be Christian, and there are Baptist limits. The refusal to define limits may and often does indicate a desire to abolish all limits.

Another reason is the absence of opinions. Real thinking is hard work. The indolent mind is impatient with strenuous doctrinal thought. It does not enjoy the attendant headache. The "open mind" is the ideal of the indolent mind. I believe in the open mind, with a screen in it. Like an open window. The screen in the mind means discrimination. And discrimination means hard thinking and definite views.

Another reason for opposing creedal statements is unwillingness to declare one's views. Some who are really thinking hold views they are unwilling to declare. They have arrived at conclusions but they are held as a sort of private possession to be exposed to view only in a select inner circle. It is inevitable that these should oppose creedal statements.

A fourth reason for such opposition is an incorrect conception of liberty. This is perhaps the most widespread reason among Baptists. It is due to an exaggerated individualism. Liberty is interpreted as an individualistic affair entirely. This is erroneous. Liberty is also a social principle. It involves relations to others, obligations and duties. If you have in yourself all resources of material support, mental equipment, and the inclination, you may be a free lance. But the moment you join any group other than a free lance club, you accept limitations. The Baptist denomination is not a free lance club.

The group has liberties as a group. Two men or two million men have the right to seek common ends on a common doctrinal platform, whether that platform be economic, political or religious. Free and voluntary association on a made America an independent nation. A political party without a platform is unthinkable. A denomination controlled by a group of men who have declared no platform is heading for the rocks. The Baptist denomination has never allowed creeds to be imposed upon it by others. It has never compelled any one in the denomination to accept the Baptist confession of faith. But Baptists have always insisted upon their own right to declare their beliefs in a definite formal way, and to protect themselves by refusing to support men in important places as teachers and preachers who do not agree with them. This group right of self protection is as sacred as any individual right. If a group of men known as Baptists consider themselves trustees of certain great truths they have an inalienable right to conserve and propagate those truths unmolested by others inside the denomination who oppose those truths. The latter have an equal right to write with another group agreeing with them. But they have no right to attempt to make of the Baptist denomination a free lance club.

When Are New Statements Of Belief Needed?

They are needed under various circumstances. Sometimes they are needed to differentiate Baptists from other denominations, as in the Unitarian Era in England. Sometimes to defend themselves against false charges, as in Roumania and other European countries today. Sometimes they are needed to unify groups Baptists scattered over the world as was designed in the Fraternal Address of Southern Baptists two years ago. They are needed in times of doctrinal vagueness, confusion and unrest, as at present.

These confessions of faith do not in any way

interfere with Baptist liberty. They are never given in formal form. They are never free from defects. They are never imposed by legal sanctions. Their influence is moral and spiritual. No two of them are ever identical in form, although most of them agree in substance. They are never doctrinal strait-jackets like the Catholic creeds. But while they do not destroy liberty they do enable Baptist life to function effectively. They educate the young believer. They enable the average church member to get his bearings. They define certain great limits within which a man is entitled to call himself a Baptist. They have the immense practical value of indicating who can work together successfully in the enterprises of the Kingdom of God.

The Limits Of Cooperation

The last point is worthy of emphasis. Practical cooperation is, after all, a fine test of doctrinal fellowship, and doctrinal fellowship is a fine test of the limits of political cooperation. The exact limits are, of course, hard to define, but there are certain great guiding principles. If a man holds consistently the Unitarian view of Christ's person, he cannot long cooperate with those who hold the deity of Christ. The two conceptions are antagonistic in themselves and in the great groups of beliefs which go with them. For the one group bad men evolve into good men by being saved from their sins in response to good influences. For the other group bad men become good men by being saved from their sins in response to the Gospel appeal. For one group education is the chief agency for changing men. For the other regeneration by the power of God's Spirit. It is true, as often asserted, that cooperation is largely a matter of spirit and attitude. Identity of doctrinal beliefs may not be necessary at all points in order to cooperation among groups of Baptists. But if there are radical and fundamental differences the "spirit" and "attitude" are certain to correspond. No man can with enthusiasm give his money or his assistance in propagating what he regards as fundamental error.

Before closing I wish to add that I admit there are dangers connected with new statements of belief. They may be misused. They may be abused in various ways. They may be put forth too frequently and attract too much attention.

But this does not affect the main point. They are a part of the vital process by which the life of a great people is expressed and promoted. As Baptists we must not permit ourselves to become silent on our fundamental beliefs in an age which calls for outspokenness in clear terms. We must not permit the formation of a public opinion among us which tends to repress and stifle.

I have written the above because there are deadly tendencies at work, deadly, I mean to our New Testament Christianity. The neutrals do not see these tendencies and make no protest. They are for peace and silences. The radicals see clearly. The defenders of the Gospel also see clearly on their side. It is well that we clear the atmosphere and learn where we are drifting. part of some of the Methodist leaders, including editors, in reference to the fundamental Christian doctrines, to read this in the New Orleans Christian Advocate from its publishing committee:

"Whereas questions of speculative Biblical Criticism, affecting the inspiration, authority, and historical veracity of the Holy Scriptures as a divine revelation, are now agitating the church; and

Whereas, speculative evolutionary theories as to the origin and history of man, conditory to the Biblical record and destructive of the whole Christian plan of Redemption are now widely prevalent;

Be it Resolved, by the Publishing Committee, Editor, and Manager of the New Orleans Christian Advocate, in annual session assembled, that we stand squarely for the integrity of the Holy Scriptures as a divine revelation, and the doctrines derived therefrom, concerning man's origin, sin, redemption, and destiny, as taught by Methodism and the orthodox Christian church through-

out its entire history; and that we vigorously oppose "all erroneous and strange doctrines contrary to God's Word," and that we anew dedicate our Christian Advocate to its responsible mission of establishing the church in the faith once for all delivered to the saints.

THE DENOMINATIONAL PAPER By J. B. Cranfill

When God sought to impress all men throughout all time He wrote a book. The Bible is God's word to us, and it is the most remarkable compendium of history, literature and theology, this world has ever seen or ever can see. If the annals of God's people, the story of creation, the wonderful orations of God's prophets and preachers together with the Sermon on the Mount and other discourses of our Lord had failed of preservation in this permanent form, we shudder to think of what would have been the present condition of the great suffering, sinning world. This plan of Jehovah should so deeply impress our hearts that it should invest every printed page of every religious and denominational journal in the world with an abiding sanctity. If God wrote for us a book, and if through the ages it has run the gauntlet of hostile criticism and survived all plans for its extinction, it behooves us to consider well the importance of the distribution of the Bible and of the creation and circulation of other wholesome Christian literature.

I do not hesitate to say that the denominational paper is the greatest engine of usefulness and power the Baptist denomination has, of course, always excepting the Bible itself. The denominational paper is our medium of communication. If we need to magnify its importance and high usefulness in the scheme of our denominational activities, all we have to do is to close our eyes and imagine a time when we had no Baptist paper in the world. Where would our Seventy-five Million Campaign have been? Where would great outstanding and progressive provisions for denominational progress and achievement be if there were no media of communication between our people? To ask these questions is to answer them with clamant emphasis. The denominational paper is at once the medium of communication between our people, as well as the active, virile and vital advocate of all of the plans that are devised by our denominational leaders for the conquest of the world.

There come now to my desk every state Baptist paper in America. I have subscribed for them all. One or two of the editors have declined to take subscription money from me, but I have paid in money for each subscription where the editor would accept it. These exceptions are editors for whose papers I do some writing, and they think my writing repays them for the paper. However, that was not the point in my mind. I subscribed for these papers because I wanted, not only to be informed of our denominational movements in every state, but I wanted to lend a hand to make the denominational paper in each state a great success. I not only subscribed for these papers, I paid for them. I simply mention this in order to assure the reader that on this very important point I constantly practice what I preach.

For years I was the editor of a denominational paper myself. It may not be out of the way to say here that during my incumbency as editor of the Baptist Standard it achieved a circulation of thirty thousand copies weekly and ten thousand of our subscribers were Baptist preachers scattered here and there all over the Southern states, and indeed throughout the whole country. During my incumbency as editor I studied the situation from every angle. I found that every cause and every Baptist preacher and layman, who desired to put something across denominationally was quick to appeal to the denominational paper for co-operation and help; and moreover, that no worthy man or worthy

cause ever appealed to the denominational paper in vain. Another name for each and every Baptist paper we have would be "The Great Denominational Packhorse." There were many well-meaning brethren, who loaded my paper to the guards, and rode hard and often, many times carrying surplus baggage, who never for once thought that the denominational packhorse ever needed to be fed. Every brother, every interest, every one who had some particular plan in mind, to exploit brought his ax and ground it upon the great denominational grindstone, while I, as editor, turned the crank and furnished the water and lubrication for the entire process.

Happily there were notable exceptions to this general rule. Here and there was a Baptist pastor with a heart of gold, who would take pains and take time to place the denominational paper in every home in his pastorate. On the other hand there were many pastors of the standing-collar variety, who felt that, whereas, they were not too proud to stage all of their plans for the Baptist editor to aid in carrying to success, yet they would at no time, on account of their denominational pride and their kid-glove dignity, lend a hand to add to the editor's superincumbent list, or to uphold his hands as he staggered under denominational burdens too heavy for one heart and life to bear.

I come back to say that the denominational paper is our greatest denominational asset. I have been amazed at the spectacle I have been witnessing through recent eventful years when literally millions of dollars have been raised and appropriated for missions, education and other outstanding denominational objects, and that only a pittance has been doled out to the editor of the denominational paper, through whose efforts and self-sacrifice the success of our great missionary endeavors have been achieved.

Do not think me wild when I say that for every million dollars that is invested in denominational work at home and abroad, one hundred thousand dollars should be invested in our denominational papers so that they may be strengthened, re-enforced and so up-held that they can render even greater service than thus far they have given to the great tasks for which they have so truly sacrificed.

I love every man in denominational position throughout all our bounds. In our outstanding and great secretaries we have men of peerless character and boundless Christian enthusiasm. I would be willing to follow J. F. Love and B. D. Gray to the very gates of hell in any quest in which they would call for my assistance. What I am now saying is not intended as in any wise a reflection upon the leadership of the great men who in the past and who now lead us, but I do declare that as a denomination we have shown very shortsighted statesmanship in our attitude toward our denominational papers.

Only a week or two ago one of our Southern Baptist papers came out with a half-sheet, and painfully and pathetically declared that unless the brethren rallied to the paper they could not get out the next issue, because they had no money with which to pay the printers. That was a disgrace to the Baptists of that state and a crying shame to our leadership as a denomination throughout the whole South. All of our denominational papers are in need of our help, and many of them are limping and almost ready to faint, because the denomination as a whole has not backed them up. I am all the more free to say these emphatic words, because I am not now in any wise connected with any Baptist paper in the world, except as a sympathetic friend, helper and contributor. I know that for more than twelve full years I sweated blood as a denominational editor, and many well-meaning brethren stood idly by and were consenting unto my death.

Lest this article shall string out too long, I close by saying that every reader of these words should immediately pay his subscription to this paper and send in the name of another new subscriber, accompanied with the cash. Every preacher who reads these words should place

this paper in the home of every member of his flock. Every mission secretary, college president and other denominational functionary to whom these words shall come should see to it that the denominational paper shares in all of his activities, and receives a reasonable proportion of all the money that is collected for benevolence among us, to the end that his own and the hands of his co-workers shall be strengthened and their hearts re-enforced by the additional efficiency of our great denominational press. This is a vital subject, the most vital subject that can be discussed among us, and I hope these words may call such attention to it that our editors will hereafter be able to hold up their heads and fare forth in their unselfish denominational tasks with better bank accounts and with lighter hearts.

Three very special features of the meeting. The message from Mrs. Riley the Supt. (during the summer months) and we appreciate her work, her very loving leadership and her thrilling message. The message in song by Mrs. J. R. Sandifer was appealing and very beautiful. Mrs. Hewitts words of welcome came from a heart full of love and reached responsive hearts. Mrs. Avens address was masterly, appealing and filled all who heard with zeal to build a part on the Great Highway.

The Posters added so much charm and beauty and interest to the work.

We welcome incoming officers.

We thank Mrs. Fortenbury for her leadership along the line of stewardship. We feel encouraged and enthused to begin a new year's work with plans and purposes tuned to high and fine harmonies, and we will "Look to ourselves that we lose not those things we have wrought out." For in our slogan that each loves and feels "I can do all things through Christ which strengtheneth me."

POINTED PARAGRAPHS

To have is to owe, not own.

There must be more GIVING or there will be more GRASPING.

He is not richest who lays up much, but who lays out much.

God so LOVED the world that He GAVE. We are to GIVE because we LOVE.

Money making is not a sordid business, unless it be made so by sordid men.

Prayerless giving will never evangelize the world, no matter how vast the sum of money contributed.

Money is rightly used only as it brings glory to God; and this should be the aim every Christian should have in all money making and money spending.

One may give little or much, as God prospers him, but let him always remember that what he has left determines the justice or injustice of the amount given.

Christians need a threefold conversion, namely, of the heart, to secure holy affections; of the head, to secure right convictions; and of the purse, to secure ample offerings.

This is the meaning of stewardship, that I shall recognize and acknowledge the lordship of another. There can be no stewardship, either of life or possessions, where Jesus Christ and His program are not recognized.

"What a young man earns by day goes into his pocket; what he spends in the evening goes into his character." It is not money, but the use we make of it, that moulds the character for better or worse. "He that is faithful in the least is faithful also in much, and he that is unjust in the least is unjust in much. If ye have not been faithful in that which is another's who shall give you that which is your own?"

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN—Clinton
 Second V. President—MRS. M. F. DOUGHTY—Shaw
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 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Sec'y—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

CLYDE METCALF STAMPS

Died September 30, 1921. Young Peoples' Leader for Alabama for Eight Years.

She did not go because her feet
 Had weary grown and longed for rest;
 For life, she found so fulsome sweet,
 She answered all its calls with zest,
 And proved how gracious it may be,
 E'en this side immortality.

Nay, not for this the Master came
 And called for her. 'Twas her's to prove
 How Death can neither mar nor maim,
 But glorifies the Child of Love;
 Now even in Life's gladdest hour,
 His sting may lose its blighting power.

She was not called because the task
 She loved with all her loyal soul,
 Was finished quite, and she could bask
 In radiant joy o'er aimed-for goal;
 Her sun went down while yet noon-day
 Left after hours eclipsed for aye.

Full well she knows the bliss untold,
 Of one who sowed both far and wide;
 But others' hands her sheaves of gold
 May reap ere falls the eventide.
 Help us, dear Lord, to meet our part,
 With grace like hers; like hers, the heart.

MARGARET MCRAE LACKEY

PRIVILEGE

Two wonderful verses among many, many others are there in God's holy Word. These two are: "Ye are laborers together with God" and "It is expected of a steward that he be found faithful." Laborers—stewards! Oh the volume of energy and resources bound up in those two words—laborers and stewards!

"Laborers with God" in a world that must be brought into harmony with Him! "Laborers with God" in the Southland where two-thirds of our neighbors have never acknowledged allegiance to Him! "Laborers with God" in our own locality where the enemies of God are no doubt twice as aggressive as His friends are! "Laborers with God" in our own church where it is always so hard to enlist new workers and where so many shun the real burdens! "Laborers with God" in our own hearts where so much of sin still lurks and where it is so easy to find an excuse for half-hearted service!

"Steward be faithful" in the use of your time! We live in such a busy world and are always in such a constant whirl that we almost lose sight of time. But when a dear friend dies and we stand beside her quiet body, we reflect on the passage of time and realize that the flight of each moment is final and that our use of it passes with it into eternity where some day, when quiet fall's upon us, we shall face its record, "Stewards be faithful" with your talents! When Jesus told the parable of the talents there was one person whom He did not describe and

that person was the man with no talent whatsoever. Obviously His reason was because there is no talentless person in this world. All one needs to be convinced of this fact is to observe in the home, in the church, in the business world. Yes, everybody can do something and everyone can learn to do something better. The person in the parable for whom Jesus had no place in His Kingdom was the man who hid his talent in a napkin. "Steward be faithful" with your treasures! Jesus said that the best plan was to "lay up treasures in heaven." If anyone had a right to know He did, for the silver and gold of all the hills are His; He came out from heaven and was returning thither. Certainly when one wins a soul a treasure is laid up in heaven. Certainly when one gives of her money and it is used to employ a worker who wins a soul a treasure is laid up in heaven. Certainly when one gives her money and it is used to build a hospital on the foreign field and a soul is won while a body is being cured a treasure is laid up in heaven.

Simple indeed are the methods approved in the Bible of using one's money aright. The statements are made that "the tithe is holy unto the Lord" and that "God loveth a cheerful giver." It seems to me that they are mutually inclusive and that a tither joyfully comes to be a "hilarious" giver and that a giver is ever watchful to see that as least the tithe is given unto the Lord.

And, so, dear Mississippi friends, do you not count it a privilege to be "laborers with God" and as "stewards to be faithful"? May he give you the joy of using aright the treasures which are in your hands. May you withhold nothing which is His but may you "render unto God the things that are God's." If you do this, you need indeed "take no anxious thought for the morrow" for He "will pour you out a blessing." "Your Heavenly Father knows—He knows."

In the Campaign for half a million tithers, the Woman's Missionary Union is tremendously interested. For years its members have urged others to tithe; they have studied books on stewardship; they have signed the "Stewardship Covenant." Thus it is that the Campaign finds in our constituency a sympathetic hearing. May God grant that the Mississippi women and young people may respond loyally to the appeal of this campaign! May at least one-sixth of them sign the card! May it appeal to them as a genuine privilege.

KATHLEEN MALLORY,

W. M. U. Corresponding Secretary.

BIBLE STUDY

Men and Women of Prayer in the Bible

September:

Abraham the Friend of God:

Gen. 16:1-15, 17:1-22, 18:16-33, 22:1-18

October:

Jacob, Supplanter and Prince.

Gen. 28:10-22, 32:9-11, 35:1-15.

November:

Moses, Lawgiver and Leader.

Ex. 3:1-22, 4:1-16, 19:16-24, Numbers 10:33-36, 12:1-13, 14:11-24, Deut. 3:23-27, 34.

Psalm 90.

DECEMBER

Hannah, the Believing Mother.

1 Samuel 1:1-28, 2:1-10.

JANUARY

David, the Shepard King.

Psalms 8, 11, 116, 24, 27, 32, 51, 65.

FEBRUARY

Eljah, the Prophet of Jehovah.

1 Kings 17:17-24, 18:36-39, 19:9-18.

MARCH

Elisha, the Worker of Beneficent Miracles.

2 Kings 4:8-37, 6:8-23.

APRIL

Hezekiah the Reformer.

2 Kings 10: 1-6, 19:1-37, 20:1-7.

MAY

Nehemiah the Governor.

Nehemiah 1:1-11, 4:4-6, 13-14 & 29.

JUNE

Daniel the Noble Hebrew Captive.

Daniel 1:17-23, 6:10-23, 9:3-23.

JULY

Mary the Mother of Jesus

Luke 1:38, 46, 55, 2:19.

AUGUST

Paul the Apostle to the Gentiles.

Acts 9:6, 27:23-25, Romans 1:8, 9, 16:24, 27,

1 Cor. 1:3-7, 2 Cor. 1:3-5, Eph. 1:15-23, Phil.

1:9-11, 1 Thes. 2:1-13.

Prepared by MRS. P. I. LIPSEY

RIVERSIDE ASSOCIATION

The W. U. U. of Riverside Association held its first associational meeting at Lyon, Mississippi, on October 4th. Every society in the Association was represented, one hundred and twenty-five ladies registered as delegates, and several visitors were present.

The Superintendent was very happy to report that every society had sent in reports every quarter, and that these reports were all splendid except the Campaign fund was not what she had hoped it would be.

Miss Lackey was with us for the entire day. At the eleven o'clock hour she made a wonderful talk on "Our Aims for the Year". The spirit of the Lord was surely with her as she gave her message and all the ladies feel very grateful to her, especially for the emphasis she made on Personal Service and Soul-winning in the home.

The entire program was splendid and was enthusiastically received by all.

It was agreed to send a box to a frontier missionary, Clarksdale society invited the association to meet with them October 25th for a Rally and to pack the box. One splendid feature of the meeting was an address on "Christian Education" given at the evening session by Dr. Nelson.

The ladies of Lyon were assisted by the Clarksdale ladies in serving a most bountiful feast in the basement of their lovely church at the noon hour.

The following officers were elected for the coming year:

Superintendent—Mrs. Guy Waldrop, Merigold

Secretary—Mrs. Carrie James Butler, Cleveland.

Young Peoples' Leader—Mrs. L. F. Gregory,

Shelby.

Mission Study Leader—Mrs. J. C. Dodds, Clarks-

dale.

Personal Service Leader—Mrs. A. J. Simmons,

Lyon.

Stewardship Leader—Mrs. B. L. McKee, Cleve-

land.

MRS. GUY WALDROP, Supt.

Do not fail to read our Miss Mallory's message this week. It is a wonderful "privilege" to have her make so plain to us in Mississippi what it means to be "laborers together with God" and "faithful stewards". I trust the message will sink deep in each heart.

The "Bible Study" given on this page was prepared by Mrs. P. I. Lipsey, and is used in her Circle in the Clinton Society. This is unusually fine. So many calls come to this office for special Bible study that we are grateful for this, and trust it will be preserved and used by many of our societies throughout the year.

Editor H. Boyce Taylor says in News and Truths:

Lots of folks are wasting lots of time, talking about the Millennium, about which we all know very little; when they ought to be "occupying and occupied until Jesus comes" with the task He gave us to do, namely, preaching the gospel to every creature. Better preach and teach and lecture on the gospel, rather than spending so much time on the Millennium.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

FROM THE PRESIDENT OF WEST POINT SENIORS

The following are some quotations from a letter received from Miss Nell Ruble the president of the West Point seniors, and who is also representing the BYPU's in the Tithing Campaign in Clay county.

"I am glad to say that even thru August and the other warm summer month we have had fine programs and good attendance, and we never thought of disbanding for a second." "I hope the Tithing Campaign will be successful and with all my BYPU's, we intend to 'clean-up' in our county. In regard to the play 'The Trial of the Robbers', we gave that play at the District Convention held here in June. I think it is a fine play. It won me over to tithing. Just remember that we are all with you in the Tithing Campaign and will do our part, and so feel free to call on us for anything you might need us to do." "We have been working for the A-1 standard and you will see from the enclosed report that we have attained it. We are very proud of that fact, and I am real proud to be the president of such a good union."

WESSIE BOYD, Pres.

The spirit of Miss Ruble towards the campaign is the same that is being expressed by many all of which assures us of a glorious victory.

SMYRNA CHURCH, COPIAH CO.

Mr. E. L. Douglass, General president of the BYPU work in Mississippi College, reports the organization of a BYPU in the Smyrna church Copiah County. Mr. Jamie Simmons was elected president, and Miss Myrtle Miller Carpenter was elected sec. Mr. Douglass is giving a good deal of his time to BYPU work, not for work. He has made a trip to Kil-michael recently to help organize a BYPU. He gives us in this issue a bit of news of the work at Mississippi College which you will read with interest.

CLARK COLLEGE

Just a note from Pres. Carter of Clark College tells that the work has begun in fine shape among the students in the BYPU. He says that 75 per cent of their possibilities have been enrolled in the BYPU and that they will divide the union soon and have two good unions operating in the college.

INTRODUCING THE "J. L. JOHNSON BYPU" WOMAN'S COLLEGE

The Intermediate BYPU of Woman's College begs to submit the following list as the officers that are going to lead the union to victory:

Wessie Boyd, Pres.; Julia Toy Johnson, Vice-Pres.; Addie Downer, Sec.; Sarah Louise Fisher, Cor. Sec.; Adele Shows, Treas.; La Ree Gill, Pianist; Janie Lou Hebron, Librarian; Esther Brinks, Chorister.

We are planning to send in a good report at the end of this quarter.

One thing we do, forgetting the things that are behind, and reaching forward to the things which are

before, we press on toward the goal unto the prize of the high calling of God in Christ Jesus.

MISSISSIPPI COLLEGE

Our BYPU work here has started fine. We were unable to find room for any more unions to meet so we are having to be content with the four we had last year. I'm afraid we will not be able to have any more until the New church is finished, tho every union is crowded far beyond the number for a good working union. The spirit is fine and everything started off finer than I have ever seen it. We had one union 100 per cent in everything the second Sunday we met. The reports for last Sunday were as follows: Berry 100 per cent, Patterson 98 per cent, Wall 95 per cent and Clinton 91 per cent. This is the General average in everything. I think we are going to do the best work this year we have ever done.

Of course we are expecting to win the State College Banner again.

Mr. Albritton was over to see me the other day in interest of the tithing campaign. We expect to put it on in the near future. He also gave me the names of four churches in Hinds county that have no BYPU. We are going to try to organize a BYPU in each of these.

My heart is in the work and anything I can help you do towards helping the cause do not fail to call on me.

Yours in the work,
E. L. DOUGLAS

CLINTON MISSISSIPPI

The Clinton Senior BYPU met September 25 for the purpose of organizing for the fourth quarter. The officers chosen were as follows:

Mr. C. A. Eeses, President; Mr. R. A. Langley, Vice-pres.; Miss Myrtle Robertson, Recording Sec.; Marjorie Gillis Cor. Sec.; Miss Margaret Latimer, Librarian; Mr. J. A. Gillis, Treas. Eva Clare Wilson, Pianist.

Group Captains:
Miss Gerlie Mae Massey,
Mr. Roger Hendrick
Mr. T. J. Farr
Mr. R. R. Walker.

We have our Committees organized and are ready for real work. We hope to make the Clinton Union the best A-1 union of the four in Clinton.

Would be glad to have you visit our Union at any time.

Yours Respectfully,
MARJORIE GILLIS, Cor. Sec.

LIBERTY HAS TWO BRANCH BYPU'S

The Liberty BYPU has gone out and organized two BYPU's in school houses and are recognizing them as part of their regular BYPU work in the Liberty church. The membership of these two school house unions is made up largely of the members of the Liberty church and so it rightly is a part of the church work. One of the unions is at Enterprise school house and Mr. Thomas Lump-

kin is the president. The other is at the Webb school house and Murray Causey is the president. This is but a small part of extension work the Liberty BYPU expects to do and we will hear from them again.

MYRICK CHURCH, JONES COUNTY

Mr. W. S. Parker, president of the Kingston BYPU Laurel has just recently organized a BYPU at the Myrick church, Jones county. Miss Sec., and Prof. J. T. Hughes was elected Pres. A fine group of young people and they give promise of having one of the best B. Y. P. U.'s in the state.

'THE TRIAL OF THE ROBBERS' SENT OUT

This week the play, "The Trial of the Robbers" has been sent out to every BYPU member of the county committees and they will call on the different BYPU's in their county to help put the play in every church. If you do not hear from him, and you want the play given in your church to help enlist your members in tithing, write to him and invite him to your church.

If anybody wants to give the play and do not receive some of the tracts, we will be glad to send you enough if you will write us.

In an article on the wars of the United States in the last 70 years, the New York Times says: "The Civil War determined that in fact a state cannot secede from the union. Incidentally and as a measure of war it abolished slavery." This utterance would have been surprising from any other New York paper of whatsoever politics. But the New York Times has established a reputation for accuracy, fairness and conservatism which would not permit it to publish anything but the truth. Many people of wide reading and discriminating taste consider the Times the best newspaper in the world. It is interesting to note here that the Times is published and largely owned by Mr. Adolph Ochs, a distinguished Southern Jew, once a citizen and editor in Tennessee. In the 25 years of his control he has brought the paper up to the present high standard and wide circulation without the least suspicion of sensational methods and by merit only has established it. If you have occasion to read a New York paper, you will probably be best satisfied by the Times.

Mr. Elihu Root probably the 'best mind' of the Republican party in an address at Williams College recently said: "It is not what a nation does for itself, but what a nation does for humanity, that makes it great." It would seem that Mr. Root has been stealing Mr. Woodrow Wilson's thunder, and that Mr. Root is not standing by Mr. Harding and Mr. Lodge who so gushingly denounced the 'idealistic' principles of Mr. Wilson. It is a strange thing to me that men who think as do Mr. Root, Mr. Taft, Mr. Hoover and Mr. Hughes on the League of Nations and our responsibility toward other nations can remain in the class with those who repudiate all but selfish principles.

MABEN

On Sept. 19, our revival at Maben began and closed Sept. 28. The pastor was assisted by Dr. J. H. Fuller of Hollandale, Miss. That means that the gospel was preached with great spiritual power and with crystal clearness; it was preached successfully, too. Dr. Fuller is a good gospel preacher, and the people greatly enjoyed his preaching. Bro. Fuller knows how to preach, and he preaches without fear but with love. The rain interfered considerably with the meeting, but the Lord blessed us. In addition to the revival of the members six were reconverted by letter and seven for baptism. The writer takes pleasure in commending Dr. Fuller as a good evangelist pastor who has no clap-trap methods, but as one who preaches the gospel in its power, plainness and purity. If any church or pastor wants good safe help, then get Dr. J. H. Fuller of Hollandale, Miss.

Patrick S. Rogers

Southwestern Seminary Notes

At the beginning of the fourth week our enrollment has reached for this term, five hundred seventy-six. For the present catalogue year, which includes the summer term and without counting any duplicates, the enrollment has reached six hundred fifty-eight. They are a fine crowd, there being a much larger number of college students among them than usual. We have among this number some splendid Miss. people who have entered the Seminary this term for the first time.

We are very glad to have back at the Seminary Bro. Wm. McMurray who graduated last session and who has just returned to take charge of all down town mission work of the Seminary and to direct the practical work off the students along this line. Bro. McMurray gave much attention to this while in school and is especially fitted for it.

Among the new students of the faculty this session are Pro. Albert Venting, Asst. in the Department of Theology, Prof. E. L. Carlson, Asst. in the Department of Hebrew, Prof. W. J. Work in the School of Gospel Music and Prof. I. V. Eepdash, instructor for the Russian students.

On the 11th Inst. there was held in the chapel a memorial service for Dr. J. B. Gambrell, for Mr. J. K. Winston and for Mr. Geo. E. Cowden. All of these died during the summer and at time of their death were vitally connected with the Seminary. Dr. Gambrell as Professor and brethren Winston and Cowden as members of the Board of Trustees. Brethren Cowden and Winston were for a long time citizens of Ft. Worth and were leaders in business and religious circles. Bro. Winston gave to the Seminary the land on which the Seminary is located. Dr. Gambrell was at one time President of the Board of Trustees and for a number of years Professor of Ecclesiology. Addresses were made by Dr. C. V. Edwards, pastor of College Ave. Baptist Church Ft. Worth, by Dr. S. P. Brooks, President of Baylor University and by Dr. L. R. Scarborough.

N. R. Drummond.

AGRICULTURAL LOAN AGENCY IS FORMED

War Finance Corporation Promises Aid To Farmers And Live Stock Breeder

At a meeting of the members of the Committee named by the War Finance Corporation, held at Jackson, Monday October 3rd, the Agricultural Loan Agency for Mississippi perfected organization by electing Oscar Newton of Jackson, as Chairman, J. T. Thomas of Grenada, as Vice-Chairman, and Oscar Newton, J. T. Thomas and Frank W. Foote as members of the Executive Committee. Senator Leroy Percy of Greenville, and Oscar Johnston, of Clarksdale, the other two members of the committee, were in attendance.

The organization of this Loan Agency is another indication of the desire of the War Finance Corporation to extend its aid and it is very gratifying to know that those who live stock interests. They have aided in helping the agricultural and are directing its affairs are interest ready rendered substantial aid and encouragement in Mississippi and are ready to do more along that line.

Under the plan of the War Finance Corporation, operating through the Agricultural Loan Agencies, banks that have lent money for agricultural purposes, including the growing, harvesting and marketing of agricultural products or the breeding, raising fattening or marketing of live stock may, in turn, borrow money from the Finance Corporation, provided their applications are acted on favorably by the Loan Agency in their own state. The Loan Agency can deal only with banks direct, the purpose of the plan being to add banks in carrying their agricultural loans. No advances will be made for a longer period than one year; and may be extended at the option of the Finance Corporation.

At present the interest rate on such advances is 6 per cent per annum, not subject to renewal and amount; however, on advances for six secured by Liberty or other Government bonds or warehouse receipts a rate of 5-1-2 per cent is offered.

The Mississippi Loan Agency has no authority to grant or reject applications for advances but will make its recommendations to the War Finance Corporation.

Mississippi Banks that are now carrying agricultural loans can secure funds from the War Finance Corporation that will enable them to make further agricultural loans or loans of other kinds and thus promote the interests of their community and of the state.

George B. Power was named as Secretary of the Committee and the offices of the Agency will be on the fourth floor of the Capital National Bank Building. Any inquiry addressed to Agricultural Loan Agency, Jackson, Mississippi, P. O. Box 344, will receive prompt attention and full information will be given in reply.

Remarks by Ben Cox on Noon Meeting Text, October 1st, 1921.

Calender Text: Isa. 32:18—

"And my people shall dwell in a peaceable habitation, and in sure

dwellings, and in quiet resting places."

Today we have another text belonging to the wonderful Millennial state. Just preceding this we read some awful things about the Tribulation Days. The days when there shall come thorns and briars in the land. The days when palaces shall be forsaken. When pestilence comes. The recent war gives us a very practical illustration of how such things can happen on short notice. If you go to France, Poland, Belgium, Serbia and some other places, you can see how some awful devastation has been wrought by this, the world's greatest war. Palaces have become forsaken. Forts and towers have been thrown down. Some who used to be millionaires, living in palaces, are glad to get a dug-out now. Men who used to be worth millions, are glad to get in the "Bread Line". Then comes the wonderful change when the King shall come to take charge of things. We believe the Bible teaches that the first event will be the coming of Jesus for His people. "For the Lord Himself shall descend from heaven with a shout, with the voices of the archangel, and with the trump of God, and the dead in Christ shall arise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord." He will take away His people that are ready for Him, and then will follow the awful days of Tribulation to be brought to a close by the coming of the Lord to reign as King. Then shall this glorious text have glorious fulfillment—"My people shall dwell in peaceable habitations, in sure dwellings and in quiet resting places." The world can furnish no peaceable habitations now. It never has. But with the Prince of Peace in charge there shall be peaceable habitations. The text also tells us that they shall "dwell in sure dwellings."

The world has never furnished a sure dwelling and never will. The text also promises "Quiet resting places." The world has never furnished quiet resting places and it never will. After the seeker has sought in vain, he has to say in the words of the old hymn:

This world can never give the peace for which we sigh;

It is not all of life to live, nor all of death to die.

"My people," says the Lord, "shall have all these blessings."

The closing question is, "Are you of those who are His people? Do you belong to Him? Are you a child of God by faith in Christ Jesus? For there is 'none other name under heaven whereby we must be saved.'" "Christ is the end of the law for righteousness to everyone that believeth." Have we believed?

DODGING THE ONE GREAT FUNDAMENTAL

World religion has many variants. Whatever its particular manifestation, its appeal is to the natural heart of man. There is one infallible test for it. If it rejects the incarnate and atoning Christ, it is anti-Christ religion, appealing to the natural heart. If it confesses that Jesus is the Christ, it is not fraudulent. Re-

cently we found this motto on the wall in the office of two friends of ours, each a devout Christian layman: "For when the One Great Scorer comes to write against your name, He writes, not what you won or lost, but how you played the game." The motto is not evil for what it says, but for purporting to give the basis upon which God shall judge our lives, and then not doing it. "How did he play the game?" is not the test question of the soul's relation to God. Essentially the test question shall be, "What did he do with Jesus which is called the Christ?" The motto is all right for morals and social relationships, but it stalls hopelessly in the mud for lack of chains that are able to make the wheels of the will grip and pull out. The "One Great Scorer" has said that the First Commandment is to love the Lord thy God with all thy soul and mind and strength, and the pretty motto, like every single one of the prophylactics of worldly will and wisdom, simply and inevitably dodges the fundamental. The subtle danger of these world-religion shibboleths is suggested by the fact that these two devout laymen, like nine out of every ten of their kind, look that motto in the face daily without ever dreaming that it dishonors God. They are even likely to think that the preacher who calls their attention to the subtle lack in it is a stickler for "outworn theological formulas." In other words, though they do know Christ, the devil is able with sardonic glee to flaunt his lies in their very faces and leave the impression that his smart sayings are just an up-to-date expression of Christianity.

—Western Recorder—

CHIPS OFF THE NEWS BLOCK

By T. T. Bang

Between 1900 and 1905, Mrs. Augusta E. Stetson raised money to erect the building of the "First Church of Christ, Scientist," of New York. She was at the time "first reader" of that church. In 1910 the church excommunicated her. She lives next door to the church edifice. Now the congregation has decided to erect a wall between the church and her home. This wall, Mrs. Stetson says is to be a "spite wall", so she has secured a temporary injunction forbidding the wall's erection. And she produces some letters of Mrs. Eddy, written before 1905 to prove it will be a spite wall. Funny doings! If the Christian Scientists cannot get publicity in one way they do in another. When one reads of incidents like the above Christian Science seems to be a farcial comedy. But when one reads of incidents like the prosecution (and conviction) of a father for having allowed his little daughter to die of diphtheria without permitting a doctor to treat her, the farce becomes a tragedy. The latter occurrence took place in New Jersey in 1920.

Someone has defined a platform as "something to get in on." With the Republicans indeed, so it has been. They will not need it to get out on. It seems likely that they will get thrown out of the window by the indignant citizens at the next con-

gressional election. The only thing which might have been indicated by the Republican platform which has been accomplished is the rejection of the Versailles treaty and the League of Nations. This has been done to the astonishment of and breaking the promises of the distinguished pro-league Republicans who in writing told the country that the quickest way to secure our entrance into the League would be to elect a Republican president. On that point the platform was as equivocal as the Delphic Oracle. But consider the things it did promise out and out.

(1) Peace "so soon as" a Republican congress could resolve same. After many months the congress did resolve, but as yet we are without recognized peace with Germany. (2) A new and satisfactory tariff bill. A tariff bill was ready for passage but was of such an outrageous nature that the congress has not had the nerve to pass it over the protest of scandalized constituents. (3) Revision of federal taxes. After six months of pow-wow the Republicans have not yet been able to develop a measure which will better the tax bill passed by a Democratic congress in haste and for an emergency.

No use to go into further detail. They have done nothing but waste time. What ails the "best minds" now? And which is the deader, Mr. Wilson's League of Nations or Mr. Harding's Association of Nations? And may I not remind you that this unemployment occurs during a Republican administration?

To an outsider it would seem that this International Conference on the Limitation of Armaments (what a mouth filling name!) is but an effort of Mr. Harding to secure a political diadem of at least one star for his furrowed brow. If that fails, he must put it in his cigarette and smoke it.

I would have more regard for the sincere intentions of Urban Ledoux in his efforts in behalf of the unemployed of he were not so anxious to face the news camera. Please note that he is careful to remove his head-gear so that the public may see what a noble brow is his.

INCIDENT ON THE MT. VERNON

Through the kindness of Miss Sallie Stamps, formerly of the Army Nursing Corps, who crossed on this ship, I have had the pleasure of reading "The War Log of the U. S. S. Mt. Vernon." The Mount Vernon was, as you may remember formerly the German liner, "Kronprinzessin Cecelle". On entering the service of the United States she changed her name. By the close of the war she was equipped to carry nearly 6000 troops. One trip indeed was made with more than 7000 persons (including passengers and crew) on board. The Mount Vernon had the distinction of being the only transport to be torpedoed and brought to port by her own crew without assistance. Of the torpedoing almost every one has heard, but another small occurrence provokes admiration and amusement. The log records it concisely as follows:

"Sunday Jan. 20, (1918) Just before daylight this morning a short

circuiting of wires lighted the blinker signal lamps on the foremast yard and the electricians available were not successful in putting them out. Considering the locality (the zone of submarine operations where no ship was allowed to show any light) it was not considered advisable to allow the continuance of this any longer than absolutely necessary, and the moments were tense. At the first word from the officer of the deck a young second class seaman, who had never been aloft, ran up the rigging, runs up the side of the sharply raking mast, crawled out on the yard (feet out-board, the yard having no foot-ropes) and kicked the lamps to pieces one after the other. This was good to see in a green boy and was indicative of what sort of crew we had."

It would be interesting to know the name and address of this "green boy" who so daringly disposed of the lights aloft which imperilled the troops and crew aboard. But as he was only a "young second-class seaman" he is nameless here forevermore.

T. T. B.

MY EXPERIENCE AS A SYSTEM- ATIC TITHER

For many years I have kept a strict account of all my net income and immediately on receipt of this income I take out the Tithe and deposit it in a separate account in the bank. I call it my "Kingdom Fund." I draw upon this Kingdom Fund for all my Church and Denominational obligations. Money that I contribute in "hat collection" and such like I count as free will offerings and do not take it from my Kingdom Fund.

With me it is not a question of whether I will receive financial blessings from the Lord for this service or not; it is simply a question of my plain duty and obligation to the cause that is nearest to my heart.

I had rather be deprived of most any other Christian Grace than to be deprived of this grace. I would not like to be forced by any law of church or state to give any definite amount; neither would I like to be deprived of the privilege of doing what my conscience prompts me to give.

We ministers of the Lord will never do our full duty to the Cause and people we serve until we have led all the people to this plain simple Scriptural method of financing the Kingdom.

General Missionary to Indians in My mind is fully made up on this subject; no matter how much or how little my income is in the future, and it does not matter whether the Lord seems to give or to withhold I will be giving the tithe when the Lord comes to call for me. Then I have a little life insurance and I have provided that when I am gone and that insurance is collected that the Kingdom shall receive a tithe of that.

Very sincerely,

C. LEE PHELPS,

Oklahoma.

RESOLUTIONS ON MRS. GAULDING

Whereas, Mrs. Anna Jones Gauld-
ing was a faithful member and an

active worker of the Mt. Pleasant (Wallerville, Miss.) Baptist Church, and in the fullness of time it pleased God to call her to her reward Sept. 8, 1921; therefore be it resolved:

1st. That in the going away of Mrs. Gauld-
ing our W. M. S. has lost its devoted President who was always an ardent worker for the cause of Christ.

2nd. That though we miss her valued leadership, we bow in humble submission to the Master's will, and endeavor to profit by her example of godliness, and strive to follow Christ as she followed Him.

3rd. That we express to the bereaved husband, sons, grandchildren, and other relatives, our deepest sympathy in their bereavement, and join them in sharing their loss as far as possible.

4th. That we record these resolutions on the W. M. S. Minutes; that a copy be given the family, and a copy be sent the County Paper, and the Baptist Record for publication.

MRS. L. L. COLEMAN
MRS. H. H. GIVENS
MRS. M. A. COLEMAN
Committee.

\$13.95 GOODYEAR RAINCOAT FREE

Goodyear Mfg. Co., 950-R Good-
year Bldg., Kansas City, Mo., is mak-
ing an offer to send a handsome rain-
coat free to one person in each local-
ity who will show and recommend it
to friends. If you want one, write to-
day.

LIBERTY ASSOCIATION

The Liberty Baptist Association met
with Buckatunna Church on Saturday
before the first Sunday in this month.
The introductory sermon was ably
preached by Rev. J. T. Cooper. Bros.
R. Y. Neal and J. M. Carmichael were
reelected as moderator and clerk.

Sixteen of our churches were re-
presented.

We had hoped that several visiting
preachers would have been with us.
But only our home men were present.
Nevertheless we had a great time.
There were large congregations every
day through the entire meeting.

With the spirit of love and Christian
fellowship reigning.

After hearing the reports from the
several churches, and having some
knowledge of their condition a year
ago, we are glad to say our people
making long strides toward higher
planes of Christian living and Loyal
service.

Having sung, prayed and studied
together for three days, the association
adjourned to meet with Bethany Church
one year hence.

Everybody, we believe returned to
their homes with a larger vision of
the work to be done, and a greater
zeal to go forth in a full discharge
of their duty.

H. V. Solffe.

WANTED

Missing numbers of the "Home
Fields" wanted by the S. W. B. T. S.
Library.

All numbers prior to 1911 and the
following:

1911 Jan.-Sept., inclusive.
1913 January, March, April, May,
1912 March, November.

June, July, August, Septem-
ber, October, December.

February, March, May, June,
August, September, October,
November.

April, May, August, Septem-
ber.

March, April, May, June,
July, October.

Missing numbers of "Foreign Mis-
sion Journal" wanted by the S. W.
B. T. S. Library.

All numbers prior to 1913 and the
following:

1913 January, February, March,
April, May, June, July, Aug-
ust, September, October, De-
cember.

1914 January, March, April, May,
June, September.

1915 May, October, December.

1916 March, May, June, July.

"The earth is the Lord's, and the
fullness thereof." Psms. 24:1.

"HELEN OF THE OLD HOUSE.
HIS BEST YET.

Read it and see for yourself.

\$2.00—The Baptist Book Store, Jack-
son, Miss.

HAROLD BELL WRIGHT'S NEW
BOOK—

THE MISUSED PERIOD

From the Boston Transcript.

A certain church recently posted
this announcement on its bulletin
board:

"Herbert Howells will sing next
Sunday at the morning service. 'Oh,
Lord, Have Mercy!'"

THE CHURCHES OF THE NEW TESTAMENT.

By Geo. W. McDaniel, D. D.,

Pastor First Baptist Church, Rich-
mond, Va. Author "The Peo-
ple Called Baptists."

This book is the product of a fruit-
ful experience by a reverent student
of God's Word. The author says:
"The aim of this book is to show
practices of the New Testament
the origin, character, principles, and
churches; to show the unity which
existed in essentials amidst the vari-
ety of material and diversity of en-
vironment; to point morals and de-
duce lessons for twentieth century
pastors, layment and churches:

Contents

- I. The Meaning of the Word Church.
- II. Jerusalem — The Mother Church.
- III. Antioch — The Missionary Church.
- IV. The Churches of Galatia—
The Unstable Churches.
- V. Ephesus — The Effective Church.
- VI. Collosse — The Heretical Church.
- VII. Philippi—The Joyful Church.
- VIII. Thessalonica — The Expectant Church.
- IX. Corinth — The Worldly Church.
- X. Rome — The Renowned Church.
- XI. Certain Other Churches.
- XII. Table Showing Christian

Church.
Meaning of Ecclesia.
Price, 75c. Postpaid.

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We have a nice line of Bibles, Test-
aments, Song Books, Scrap Books,
Fiction and stationary. Mail orders
given prompt attention..

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Jackson Miss.

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Makes low necks and short sleeves
possible. It clears the skin.

60c at your druggist's or from the
SHUPTRINE CO., SAVANNAH, GA.

ALL RUN DOWN AND WORN OUT

Because you have not thoroughly
purified your blood, but have allowed
to remain in it the accumulations of
waste matter that cause weakness,
loss of appetite, dull headache,
broken sleep, backache, eruptions and
humors and other troubles.

Take Hood's Sarsaparilla, the
medicine that renovates, strength-
ens, tones—it will build you up, make
you feel better all over.

Hood's Pills help as a stomach-
toning, digestive cathartic.

GET a FEATHER Bed

Save \$11.00

1 25-lb. bed; 1 pair 6
lb. pillows; 1 pair
blankets, full size;
1 counterpane, large
size; all for \$13.95. (Retail value \$25.00) Same
as above with 30-lb. bed, \$14.95; with 35-lb.
bed, \$15.95; with 40-lb. bed, \$16.95. Beds alone
25-lb. \$8.95; 30-lb. \$9.95; 35-lb. \$10.95; 40-lb.
\$11.95; 45-lb. \$12.95. Two 2-1/2 lb pillows,
\$1.75. New feathers, best ticking, \$1.00.00
cash deposit in bank to guarantee satisfaction
or money back. Mail order today or write for
catalogue.
SANITARY BEDDING CO., Dept. 206, Char-
lotte, N. C.

School Desks

Opera Chairs,
Folding Chairs,
Church Pews,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

THE CRACK O' DOOM FOR NASTY CALOMEL

Tells Abandoning Old Drug for
"Dodson's Liver Tone,"
Here in South.

Ugh! Calomel makes you sick. It's
horrible! Take a dose of the dangerous
drug tonight and tomorrow you lose a
day.

Calomel is mercury! When it comes
into contact with sour bile, it crashes into
it, breaking it up. Then is when you
feel that awful nausea and cramping. If
you are sluggish, if liver is torpid and
bowels constipated or you have headache,
dizziness, coated tongue, if breath is bad
or stomach sour, just try a spoonful of
harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug
store and get a bottle of Dodson's Liver
Tone for a few cents. Take a spoonful
and if it doesn't straighten you right up
and make you feel fine and vigorous, go
back to the store and get your money.
Dodson's Liver Tone is destroying the
cal because it can not sal-
vate you sick.

WHY I AM SENDING MY BOY TO A BAPTIST COLLEGE

Rev. Allyn K. Foster

Ever since he was born his mother and I have been thinking about it, and now that day has arrived when my only son starts for college. Every parent in similar case knows what a rearrangement in family affairs such an event means.

Yes, after months of thinking in an atmosphere of prayer, our boy goes to a Baptist University. It has been a struggle. His mother is a graduate of Wellesley and of Yale. His father is a Johns Hopkins and a Yale man. All our drift was toward an eastern prominent university. Why then the choice? I am explaining it in detail because it occurs to me that the explanation might be of help to other parents.

It so happens that this Baptist University, suits my case, and from an intimate knowledge of all our Baptist colleges I believe they too, furnish the element which so decided me. That element can be stated briefly as follows.

In these colleges adequate attention is paid to the distinctively personal forces that play upon the life of young people during their college days. Let me explain.

The first of this set of forces is, of course, intellectual. I was anxious that my boy should have good teaching. There is a mass of difficult matter to be mastered. I should not think of sending him to the most pious college on earth if his intellect had to be warped by half-baked teaching. For these undergraduate years I believe that the teaching at such a college as I have chosen is about as good as it is anywhere. Undergraduates are not specialists and the advanced things can be gotten later.

The second of these forces that play on the young person's life is the physical. Athletics in all their forms are meant to develop the body, and athletics can be had anywhere. A little more publicity, perhaps a keener edge in sport, and some professionalism may be more readily had at a college prominent for its athletics, but a boy can develop a sound body, if he wants it, in such a college as I have named.

I come to the third, and as I think the most important, in proper relation to the others, of all the forces that play upon a young life. I mean the spiritual forces. Education does not contemplate, primarily, producing a highbrow, nor is a man necessarily educated if he decorates his sweater fore and aft with college letters. And if he does both of these things, wears a Phi Beta Kappa Key, and has the highest athletic standing it is still possible that he has not achieved the highest form of education. There are definite spiritual forces that ought to play upon a young life during these formative undergraduate days. I grant that academic studies, and to some extent athletics, do sometimes release high personal forces for the development of the character. I believe as firmly, however, that any college which does not properly discover and appraise in terms of current thinking the great religious forces, falls at the point of its highest scholarship. I do not ask the colleges to state a final

view of Christian doctrines. About all of this there will be differences of opinion: I utterly abhor the cheap labels, such as "orthodox," "heretical," "agnostic," "infidel," etc. Saints may easily be cataloged by ignorance under either of these terms. I do say, however, that the integrity and availability of the spiritual forces ought to be a matter of first demonstration by every institution that calls itself educational. There is reason to suspect that the academic interest in most of our colleges is the chief if not the sole interest. Education is the making of a man and he cannot be made on two sides while the third is neglected without a lopsided product. I think no parent is asking too much when he expects a college to furnish in all respects the best atmosphere in which his son or daughter can unfold. Where religion is considered outside the academic examination; where religion is felt to be so inchoate and uncharted that the college cannot really examine it; where the unspoken but quite audible impression is given forth that religion is a matter of individual choice and no great harm would come if there were no choice at all; in short where the college quite frankly admits by its spoken or unspoken attitude that it is not to be charged with the religious and moral development of youth, I say it is high time that patrons began to ask, "What are colleges for anyhow?" There ought to be, it seems to me, in every educational institution a source from proper appreciation of and a correspondence with the great spiritual forces which religion holds. This can be done without the slightest taint of sectarianism or of obscurantism. Nobody who knows intellectual implements speaks lightly of spiritual realities. There is a law of the spirit of life in Christ Jesus, and that college fails, whatever else it may do, which does not discover and apply it. So my boy goes to a Baptist college where the religious and academic life are sanely intertwined. He is going to a college where the teach-

ers are free and thoughtful, and he is going to be at the feet of teachers who "practice the presence of God" before their students.

I expect him to change a great many of his views. I should be ashamed of him if he did not. In spite of my colossal wisdom I expect him to know a great many thing better than I do. He has begun it already. But I want my boy, with all his getting of understanding, to get the wisdom which cometh from God. I want him to have a fair chance to unfold and shape up in an atmosphere of sound, sane, sweet, and yet free religious feeling and thought. I believe the Baptist university which he will enter, does just this thing, and I believe our Baptist colleges are supplied with the spiritual ingredient as well as any other college in the country.

—The Baptist.

PASTOR WANTS WORK

I am resigning my work here in Franklin County and am very anxious to get located for the coming year. I have been preaching and farming here for several years and feel that I ought to make the change. I want a place where I can farm and preach to country churches. I will be glad to go anywhere that the Lord leads, if anyone knows of a field that is in need of a honest hard working country preacher I would be glad to get in touch with them. I want to continue to wear the harness for my Master.

May the Lord bless our paper and people is my prayer.

W. A. THORNTON
Meadville, Miss.

LIVINGSTON TEXAS

It has been the privilege of the writer to be in a meeting at Elwood Church six miles from Livingston.

The little church has been without a pastor or a revival for three years and more than half of the members had their letter of dismission in their

trunks. But after a few days services it was the writers privilege to see twenty-two come into the church at one service, four of them being for baptism. The meeting continued for ten days with the result of forty-five additions. There were eighteen for baptism.

There was money enough raised to cell the house and paint it.

The church called Bro. W. J. Earle as their pastor. They had not heard him preach but called him on recommendation of the writer.

The field here is indeed ripe unto harvest and laborers few. We covet your prayers.

L. S. Cole, Livingston Texas.

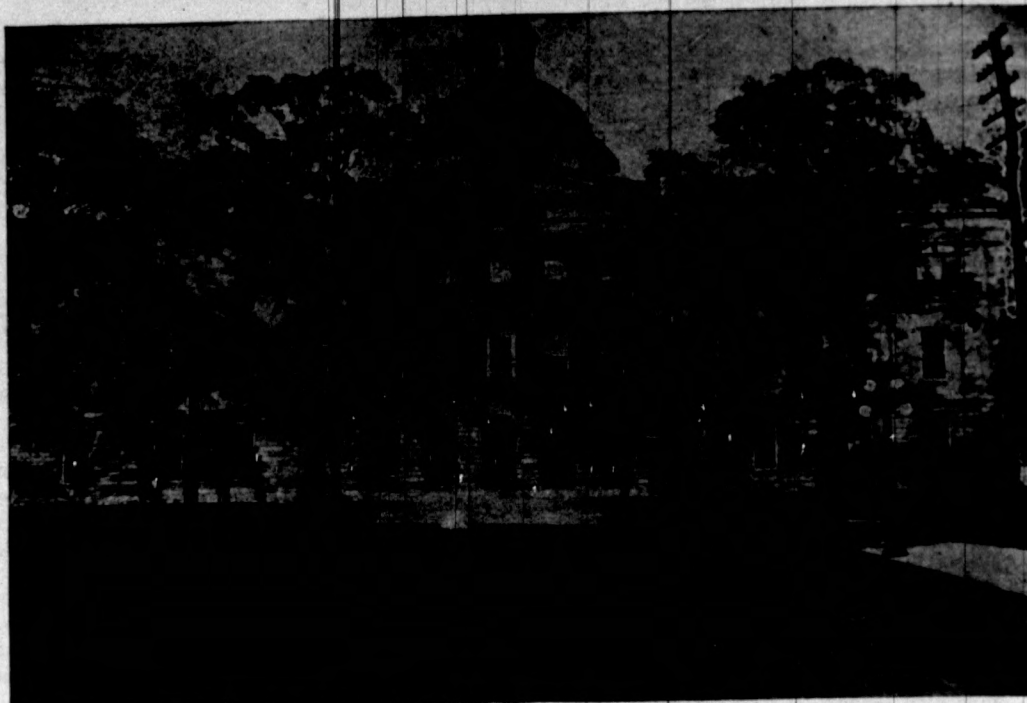
Mrs. Lou Berry was born Nov. 20, 1854. On July 1st, 1875 she was married to Mr. William Berry, to this union were born ten children; nine are now living. She united with the Baptist Church in her girlhood days and remained a faithful member till death. She departed this life Oct. 12. After services conducted by the writer and Brother Black her earthly remains were buried in Stone Wall Cemetery.

B. E. Phillips New Hebron, Miss.

An ex-nunn is lecturing in Mobile and vicinity, revealing the crimes of the priests and the convents. While she had not yet joined the Baptists, she said boldly that the Baptists are the only people that stood 100 per cent for truth and right and that could fully be trusted against the Catholics. She seems to have learned some things since escaping from the convent three years ago. Her lectures are largely attended. The Catholics are threatening her with injury.

If I turn back into God's work less than one-tenth of all my income I am a robber, according to God's word

California is one of the leading states in the Union in murder.



OLD STATE CAPITOL, 1839-1903. RESTORED 1917
(One Block From First Baptist Church)

GIVE ME LIBERTY

Dear Brother Editor of the Baptist Record:—Will you please say through our paper that I have decided to remain with my people at Liberty; which is one way of saying that I am serving among a people who are excelled by no people upon this earth; for the place to which I had thought of going is one of the most inviting fields in all our state.

I really wanted to go to Sumner for it seemed to me that I could see a great opportunity there for a far reaching work, and I have never visited among a people who could make one feel more at home, and their splendid conception of the work of a pastor with reference to the work of our Master's Kingdom, would make it easy for a pastor to do his very best, "and then some," but appeal of the dear people of this church together with the work of the county, caused us to finally say no, to a very splendid proposition in Sumner.

We are taking hold of the work here with renewed determination and interest; and the prospects for the future are as bright as the promises of God.

Permit me to say Amen to the few lines I read in last week's issue of the Record concerning our Tithing Campaign, and that we expect to get into it here in these parts with no other thought than to win.

This should be the easiest Campaign won we have been in for a long time: all we have to do is to preach the plain simple Truth of God's word believing that the Holy Spirit will use it and cause it to accomplish that whereunto He may send it; for as I see it our own dear Baptist people love the Truth when presented to them by God's man in God's way; of course I do not mean to leave out Organization, Prayer and plenty of work.

May I say in this last Paragraph; in as much as I have mentioned Sumner: that there is a field deserving of a splendid man, and anyone who may be interested should write Hon. Rowe Hays.

Yours for a tithing Campaign
VICTORY.

C. T. Johnson,
Liberty Miss.

REVIVAL MEETINGS

On the fourth Sunday in July with the Cumberland Baptist Church, Brother B. A. Booth of Mathiston Miss., and I began began our summer meeting, and the writer preaching, had two additions to the church, and the whole membership being greatly revived.

Fifth Sunday the writer came to Bently where he joined Brother E. T. Putnam in a great revival. Seven were added to the church by baptism. On the first Sunday in Aug., I went to Brother McGregor, Gaston Springs Church, where we witnessed another great meeting. Twenty-four were added to the church, 19 of them by baptism. Leaving there I came to Sapa where Brother Booth joined me in another great revival. Seven were added to the church by baptism and several by letter. Going from there to Bethlehem, Choctaw County we held another great meeting. Being called from there to Montpelier, Clay County to assist Brother Watkins we completed our summer's work. In this meeting we experienced one of the greatest meetings Clay County has ever known. Holding eight days we received Watkins being called away the writer baptizing.

I have resigned from this field, am in position to confer with any church or churches that are looking for a pastor, either in or out of the state.

O. C. Cooper

ROCKPORT

Rockport annual meeting began 4th Sunday in September, closing Thursday night with six additions to church. Bro J. T. Dale of Silver Creek did the preaching. He denounces sin in terms that can not be misunderstood, sin prevailing among the people to whom he was preaching.

This people want him to return next year.

R. D. Stringer (Pastor)

Mrs. Johnson, wife of Rev. A. C. Johnson of Prichard, Ala., has been in the Mobile Infirmary for some days. She is improving. The seventh child, a little girl, has recently located in their home.

Win \$2,000

Answer
This
Puzzle



Bank Guarantee

State Bank of Philadelphia
PHILADELPHIA, PA.

TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited \$10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA
J. H. Morrison
Cashier.

Open to Everybody

A GREAT big bona-fide chance to win \$2,000 and 14 other Cash Prizes. Think of what you could do with \$2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill NOW!

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of objects the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for a prize offered, the full amount of such prize will be awarded to each tying contestant.

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of \$40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than \$40.

Win \$2,000

Will you win \$40 or \$2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win \$40. If you purchased \$5.00 worth of "MORE EGGS" the same list wins \$2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for Big Cash Prizes.

E. J. Reefer Dept.
9th and Spruce Streets, Philadelphia, Pa.
(Additional pictures sent free on request)

How many objects beginning with "L" can you find in this picture?

THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is ordered	If \$1 Worth of "More Eggs" is Ordered	If \$2 Worth of "More Eggs" is Ordered	If \$5 Worth of "More Eggs" is Ordered
1st Prize	\$40.00	\$300.00	\$600.00	\$2,000.00
2nd Prize	20.00	150.00	300.00	1,000.00
3rd Prize	10.00	75.00	150.00	500.00
4th Prize	10.00	50.00	100.00	250.00
5th Prize	10.00	30.00	60.00	150.00
6th Prize	6.00	20.00	40.00	100.00
7th Prize	6.00	15.00	30.00	80.00
8th Prize	6.00	10.00	20.00	60.00
9th Prize	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Observe These Rules:

- Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employee or relative of an employee of E. J. Reefer may submit an answer. It costs nothing to try.
- All answers must be mailed by post office closing time, Dec. 14, 1921.
- All lists of names should be written on one side of the paper only and numbered numerically 1, 2, 3, etc. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.
- Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice versa.
- Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.
- Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.
- The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.
- Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.
- There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.
- All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.
- The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".



Special Offer on "More Eggs" During This Puzzle Contest
2 One Dollar Packages for \$1.00.
5 One Dollar Packages for \$5.00.
10 One Dollar Packages for \$10.00.
(The Economy Size package contains 50 Eggs as much as the \$1.00 size package.)
No goods bought during this puzzle contest are subject to exchange, refund or approval.

A CHINESE CROMWELL OF TODAY

E. G. Kemp.

China is a land of surprises. To travel through it today is to leap from hoary conservatism and official 'graft' in one place to most advanced modernism and Puritanic rule in another; or from one province of pillage and brigandage to another of perfect order and security.

One most astonishing element in the topsy-turvy situation is the amazing variety of individual efforts for the regeneration of the country by her patriotic sons and daughters. In some ways the chaotic political state of China makes these daring individual experiments possible, where perhaps a more settled government would not admit of them.

Each province is governed by a military or civil governor, or both; and within a province may be found large territories practically controlled by some autocratic military official, the presence of whose army is the potent warrant for his wishes being executed and no one else has a word to say. In the province of Hunan — roughly speaking, in the center of China proper is such an area, of which Changteh is the army headquarters. At that headquarters absolute sway is exercised by the strong hand of a great Ironside, General Feng, who has made of Changteh that living miracle—a Chinese city that is the cleanest in the world.

I have traveled for many weeks through districts infested with robbers, where brigands flourish like the bay tree, and law and order are conspicuous by their absence—a land that is one great poppy garden for the opium trade. It came as a shock of surprise and delight to enter this district, where we found, dramatic suddenness, order in place of chaos, safety for peril, a pure strong rule instead of a corrupt, weak travesty of government.

Throughout this district in 1918 there had been fighting between the forces of the North and of the South. As the Northern forces were defeated, the city of Changteh captured by the Southerners, General Feng was sent from the neighboring "northern" province of Szechuan to retake the city. In Szechuan he had defeated the Southern army. But he gave them the surprise of their lives by treating them in an entirely new way. Instead of slaying his prisoners or driving them away to pillage their land for food, Feng disbanded the Southern troops after disarming them. Then he presented each officer with \$10 and each private with \$5.00, so that they might be able to return to their homes without resorting to pillage, the source of so much sorrow in China. The general then led his troops in Changteh.

A New Sort of "House Cleaning."

That was two years ago. Then the city folk feared his coming; for they knew the cruel tyranny and uncontrolled licentiousness of many Chinese troops. In the two years this attitude has been revolutionized. The army is paid regularly and therefore need not prey upon the inhabitants for sustenance. Strict discipline is enforced. No soldier is allowed to loaf about the streets. The city itself has been cleaned. It has undergone a wonderful purify-

ing. Gambling dens and opium smoking halls have been swept out, theatres transformed into schools. A Chinese woman even can walk unprotected from one end of the city to the other day or night, without any fear. A notice of three days to quit was given to the houses of ill-fame. The order was no dead letter. Severe fines were inflicted on traffickers in opium.

Missionaries Run the Jail

The city jail is the only one in the country which has a chapel and the missionary bodies in the town have charge — a month at a time by turns.

As you pass along the streets your eye is attracted by posters of a novel kind. They are pictures, descriptive of evil habits to be shunned. A cock is vainly sounding the reveille, to which the sluggard pays no heed! The vain woman on her little bound feet watches from afar the industrious woman doing her task in cheerful comfort, and so on.

Another noticeable feature of the city is the open-air evening school, the sign of which is a blackboard on a wall, sheltered by a little roof which may be seen in many an open space. When the day's work is over, benches are carried in from a neighboring house, and school begins. The general has established over forty night schools dotted along the five miles of the city on the river bank, beside the industrial schools during the daytime.

I saw one large training school for girls and women which he has established and supports in order to promote industry, and to which workers from the country districts are welcome. They have six months' training and one meal a day gratis, and they are taught weaving, stocking-making (on machines), dress making and tailoring etc., and the goods turned out find a ready market.

The Man Himself

What, then, is General Feng himself like, and what is his life story?

He is a tall and powerful man, with a resolute, masterful air, as befits a ruler of men. But his ready smile and the humorous twinkle in his eye reassures the most timid. He is barely forty, for he was born in 1881 in the northern province of Nanghwei. His parents were poor. He had no educational advantages. He has amply made up for this however, having a keen sense of the value of knowledge, and giving to others what was not given to him. The study of English is being eagerly pursued by himself and his officers, and he will soon pick it up if he goes to England, as he wishes to do.

He entered the army as a common soldier. In 1900, as a nineteen-year-old recruit, he was present (on duty), but only as an onlooker, at the Boxer massacre of missionaries at Pootungfu.

This was his first contact with Christianity. It made a deep impression on him. The impression was strengthened by further contact with a medical missionary, who cured him of a poisoned sore and charged nothing, but told him of the love of God, who had sent him to heal the sick. There is no doubt that medical missions have been one of the best possible instruments for winning the Chinese to Christianity.

He was a harsh martinet alike on the parade ground and in his home. He was feared and disliked by officers and men on account of his fierce temper. He would actually strike them when he was angry. His wife also had to submit to being thrashed when she displeased her lord and master in the most trivial details.

One day, however, he went into a great meeting at which Dr. Mott of America was speaking. The effect was overwhelming. He asked to learn more of the new teaching. The strongest influence brought to bear on him at that time seems to have been that of Pastor Liu of the Wesleyan Mission, who became one of his best friends. It is not easy at the age of thirty-one to conquer an ungoverned temper and tongue. But there was as complete a change in his life as in Saul's when he obeyed the heavenly vision. The fact is incontrovertible. He is now adored by his troops. He has never abused or ill-treated his wife (a general's daughter) since becoming a Christian.

How difficult this last achievement is may be judged by the fact that one of the finest characters among the Christian Chinese clergy, the late Pastor Hsi, says that he found it so impossible to conquer the lifelong habit of abusive language to his wife that he had to make it a special matter of prayer before he could succeed, though he was such a saint.

The absence of bad language through out General Feng's army is remarkable. There can be no parallel to it since the Ironsides. An American missionary, after spending a year constantly in and out among the men, said he had heard none, for the general has a wonderful way of getting his wishes observed, and has been instrumental in winning the bulk of both officers and men to Christianity.

Chinese "Ironsides"

He has compiled a treatise on mil-

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itary morale, redolent of Christian morality, which the whole of his men can repeat by heart. This treatise has been taken as the basis of the discipline of General Wu Pei Fu (now engaged in fighting near Peking), a friend of General Feng, who quotes Cromwell's army of Ironsides as a model for their imitation, though he does not profess to be a Christian!

It may be thought that the Christianizing of the army is of doubtful reality, but this is certainly not the case, for the amount of Bible study both men and officers are undertaking is far beyond what would ordinarily be the case here at home before admitting candidates to church membership, and the only difficulty about it is to find the teachers necessary for such numerous candidates. The candidates have to submit to searching examination of their character and behavior, as well as knowledge, before baptism, and have an officer's certificate, besides signing a confession of faith.

The five colonels, the staff officers, and most of the other officers are Christians, and I was greatly impressed by the expression of their faces, their intelligence and their charming manners; some spoke English and one felt a definite wish to meet them a gain, and an impression that they were men who would probably make their mark on China's history should circumstances favor them.

Hundreds of Soldiers Converted

Despite the rigorous examinations to be undergone to be admitted to church membership, the men have been baptized by hundreds, so that already I think the proportion must be much greater now, for over one hundred were postponed as being not sufficiently ready some time ago) are already members of the church.

All we saw and heard of General Feng made us anxious to see so remarkable a man and one of the missionaries kindly arranged an interview which took place about 8:30 A. M. The General and Mrs. Feng received us in their simple home at headquarters, and we had a long talk about China and other matters, for he is an ardent patriot and shares the universal anxiety about the disturbed state of China and the Japanese infiltration of the whole empire.

On a later occasion he asked what our dresses were made of, and on hearing that it was Chinese silk, was pleased, and said they were very nice. But he did not like our hats! He said we ought to wear straw ones like his wife. She put hers on to show us, at his request, and of course we made such polite remarks as the occasion demanded. So he sent out an orderly at once to buy two, and we had to put them on, while our own hats were put in a paper parcel for us to take home! The hat was certainly much more suitable to the time of year than the one I was wearing.

A Christian Democrat

General Feng is aided in the city by an efficient young magistrate who is sympathetic with his aims, and who was appointed by him. He certainly knows how to select men and is training a valuable body of them to occupy one cannot but hope, a much wider sphere of service for his country later on. The achievement of the last two years

makes anything seem possible to one who has seen it, and one of the Britishers who has been in close touch with him while he has been in Changteh remarked on the striking development of the general's Christian character during that time. He is a practical democrat, shares teaching and work with his men, and has actually succeeded in getting his officers to take part in the meanest work, such as water carrying, to show that there is nothing contemptible in honest labor. He attends the English class on Thursday evenings with the other officers and shows no official arrogance of any kind. At the Sunday services he retires to a backless bench at the far end of the hall like any Tommy.

It is remarkable how keenly he is working—not only for the army, but for women in general as well as in particular, and for the whole population, of his district. He and his officers have pledged one another to work for the evangelization of the civil population, each one making it a rule to try and win at least one of the official class per annum. In this may be seen the instinct for the continuation of a Christian policy in Changteh even if the Christian army should be ordered elsewhere.

N. W. Christian Adv

WHEN MY FEET WERE HINDS' FEET

By Cornelius Woolfkin

Memory binds the leaves of our yesterdays together. Many pages record such common-place experiences that they do not stand out in our consciousness. Monotonous routine, unrelieved by the interest of novelty, or the thrill of exciting adventure, is scarcely worth referring to. Hence many days in the career of threescore years and ten find no special mention in the biography, or even a place in the index. They have not sufficient interest to warrant our recollection of them.

There are, however, in every memory a few if not many days that are outstanding. They are the illuminated pages of personal memoirs. There are days which precipitate a crisis and become the molds of new experiences: days when we launch adventurously on a tide that bears us away to destiny. There are days that have in them the smiting blows of disappointment; whose very recollection becomes an eating sorrow; days of moral tragedies whose falls leave us, not with the limp of a victorious wrestler from the shadows of Peniel, but with the crippled halting of a bad conscience and enervated will. There are days that men would give life itself to forget.

"O, Happy Day!"

But there are golden days which are the secret of life's hope and achievement. Rudyard Kipling once said, that all lives are molded in a few crises scattered along our way and can all be compassed within a half or an hour's time. There are days of rebirth when we trample upon our baser instincts and "Rise on our dead selves to higher and to holier things." There are times that are born of holy aspiration, a passion for true loyalty to God, and an unre-served yielding of the spirit to the

divine presence; and such days are filled with a holy inspiration which leaves a permanent deposit in life. Happy are they who have such golden days to which the memory may recur with the assurance that renewed faith and courage will burn upon the altars of recollection when we turn to revisit these "Bethels" in the pilgrimage of our days. It is true that over every separate and particular day, however dull with monotonous routine, or tragic with failure; however turbid with depression or painful with sorrow; there is written the promise, "As thy day so shall thy strength be." But some days are peculiarly mystic with the sense of the divine Presence and His voice and face are distinct and clear.

Better Than October Glory

Such a day frequently haunts my memory,—a day when I think I found the trusting place of the prophets and preachers of God. The day falls in the calendar on October 10th, 1886. It was a beautiful, clear, crisp, autumnal day, when all nature seemed transparent and the worshiping spirit felt akin to Enoch who walked with God. The ripeness of the summer splashed its glory in all the hues and colors which nature develops in a perfect autumn month. The leaves of the forest were like the strings of an aeolian harp, and the winds became as music suggesting the Te Deum to God. But the leave to the imagination of the meditative mind—was not the emphasis of that day. That glory has been celebrated by a thousand poets against whose description my thinking would be at best a limping, crude troubadour. My story is one of an inner communion of the soul with God. It was to me what Bethel or Peniel were to Jacob; what the Sinai tryst was to Moses, or the river Hiddekel to Daniel. It was like one of those retirements when Jesus went apart to pray. The experience was not so deep nor the issues so great, but it was along the trail of the glorious company of the apostles, the goodly fellowship of the prophets, and the inheritance of all who seek Him in spirit and in truth. I was following afar off and only stood on the outskirts of their experience. But that is better than not following at all, and to never know the assurance, that God is, and that He is the rewarder of them that diligently seek Him. The story of that day I can only trace in my own recollection. What is meant to unfolding will reveal.

It was in the beginning of my second year in the ministerial work. I did not have the background of an academic training. Whatever clues to learning and methods of study came to one working through the curricula of college and theological seminary requirements were not in my preparation. My entrance upon the gospel ministry was by another avenue and my preparation was in a different category. But that too is a story by itself. When I came to my pastorate in the church, which even then had a history of one hundred and thirty years, I was enthusiastic to do all manner of work. We had to work through some financial

difficulties and the renovating of the building. Success put its imprimatur upon all these efforts. But,—and there comes the sharp and vital exception,—I did not witness any conversions among those who needed the new birth. I was preaching in the church, in homes, and in school-houses, but saw no conversions.

Unexpected Answer

A colored preacher in Alabama was one day talking to one of his aged parishioners, who ventured to express the opinion that ministers ought to be better paid.

"I see sho' glad to hear yo say dat' responded the parson warmly. 'Ise pleased dat yo think so much of de ministers. So yo think we'd ought to get bigger salaries?"

"Sho' I does," said the old man. "Den we'd get a better class o' men."

—American Legion Weekly.

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